

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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HELENA PETROVNA BLAVATSKY

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*"Born in the United States of America, the Theosophical Society was constituted on the model of its Mother Land. . . The Society, modelled upon this Constitution, may fairly be termed a 'Republic of Conscience'."*

—H.P.B. in *"The Theosophist,"* October, 1879

# THEOSOPHIA

A Living Philosophy for Humanity

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*Co-Editors:* Irene Ponsunby, Boris de Zirkoff

*Business Manager:* Norine G. Chadil

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## LODGE No. 60, THEOSOPHICAL SOCIETY

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## "Keep the Link Unbroken . . . . ."

BORIS DE ZIRKOFF

The modern Theosophical Movement has passed through many a crisis, and will undoubtedly pass through many more.

It has survived organized onslaught from without, and perfidious treachery from within.

With every changing cycle and with every crisis, its teachings have spread in ever-widening circles throughout humanity.

The Theosophical Movement, considered in its outwardly manifested form, is a living, organic entity. The strengthening of its sinews and the growth of its outward stature are subject to the natural processes of periodic purification, and the elimination of accumulated dross. Such periods are invariably of a regenerative kind, and result in ultimate good for the Cause which it represents.

This Movement presents a cross-section of the world; therefore also a cross-section of the world's troubles and problems, the presence of which within the Movement testifies to the universality of its intrinsic nature, and to the bonds of human fellowship which bind it to the great family of the human race.

Therefore, no crisis within the organized aspect of the Movement should ever be met with down-heartedness, discouragement or perplexity. The clash of human wills is a definite sign of vitality and growth; and wherever such clash occurs, there can be no stagnation. The latter alone is a sure sign of decay, senescence and death.

At times of change and re-adjustment, it is of imperative importance to remind ourselves of certain basic factors regarding the nature of the Theosophical Movement and its character.

The foremost characteristic of the Movement as a whole is its absolute *Universality*. This fundamental keynote precludes any parochialism or sectarian spirit from ever being considered as genuinely Theosophical.

Organized Theosophical bodies or Societies are but temporary forms, outward vehicles, for the manifestation of a *portion* of the Movement in any particular cycle or era. As such, they have their beginning and their ultimate ending, only to be followed by other vehicles and forms embodying a greater degree of knowledge, and better suited to the changing conditions of life.

As pointed out by William Q. Judge (*The Path*, Aug., 1895), organized Theosophical bodies "are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations."

Sectarianism, and intellectual as well as moral limitations, are bound to creep into any Theosophical body, owing to the imperfections of human character. But the healthy spirit of *Universality*, underlying the Movement as a whole, sooner or later drives them out, cleansing the atmosphere with the invigorating "Wind of the Spirit."

The best and surest protection against the rise of sectarianism and intolerance within the organized Theosophical bodies is to remember at all times that our allegiance, as students of Theosophy, is to *Principles*, not to personalities, however exalted or venerated. We work for a *Cause* which is utterly Universal. Remembering the Master's sound advice to Col. Olcott to work for Hu-

manity *through* the Theosophical Society, we will remain free of all those inevitable misconceptions which come from a confusion of motives, when a student imagines that he or she is working for a Society, or for a Leader, or for the Masters themselves. No genuine student ever does. The sole and unique objective which can never disappoint is the impersonal and utterly universal *Cause* in which *all* personalities, including the exalted ones of the Masters themselves, sink into relative insignificance, and are viewed only as *channels* for a Work transcending them all.

We should keep in our minds a clear distinction between Theosophy as a teaching of Truth and the adherents to that teaching. The one is infallible and universal. The others are but imperfect exponents of a small portion of that Truth which they express in a necessarily limited and inadequate way. Their weaknesses and shortcomings do not reflect in the least upon the majesty of Theosophy as a philosophy of life. Confusion along these lines has resulted only too often in uncalled for disappointment and heartache.

If the modern Theosophical Society, with its various organizational sub-divisions, is viewed as a mere exoteric body for the promotion of an intellectual philosophy, or even a code of ethical laws, its main character and objective will be lost sight of. The entire modern Theosophical effort, launched by the Masters through the instrumentality of the original Founders, was an attempt to re-open in the Occident a Mystery-School for the training of students in occultism. The opening of the era of "Western Occultism" was pointed out by Judge in one of his writings. And unless the Movement in its modern form be considered as such, its outward destinies and vicissitudes will make but little sense to the casual observer.

Therefore, genuine Theosophical groups, derived from the original or parent Society, as well as the parent Society itself in the time of H. P. Blavatsky, can and should be considered as disciples *on probation*, perennially tested as to their spiritual and moral worth, through the trials of life, its wide-spread changes and deep-seated reactions, and the complex array of ever-shifting Karmic circumstances.

This all-important fact may be verified by a glance at the history of the modern Theosophical Society. It is indicated in the formation since 1888 of an Esoteric School within the exoteric Society, and is plainly shown in the very pattern or blue-print on which the original Society was organized at the specific suggestion of the Masters themselves. According to this pattern, an exoteric official—Col. Henry S. Olcott—was to be in charge of all outward organizational activities and problems, while an esoteric teacher—H. P. Blavatsky—was to be responsible for all matters pertaining to the occult aspect of the Movement, its teachings and spiritual discipline.

In a Letter addressed to Col. H. S. Olcott, and precipitated by occult means on board the *S. S. Shannon*, during Olcott's voyage from India to Europe in August, 1888, Master K. H. states:

... To help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this you must tell to all:—with occult matters she has everything to do. We have not abandoned her. She is not given over to chelas. She is our direct agent... you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; leave the latter to her. You are left to devise the practical details with

your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she."

(Letters from the Masters of the Wisdom, I, 52-5.)

The underlying reason for the above is easy to detect. The Teachers desired to organize the modern Theosophical Society on a pattern similar to the one used traditionally in their own School, seeing that the Society was to be an extension of said School in the outer world.

This same pattern is followed even today by one of the very few genuine occult schools still extant in the world, namely, Tibetan Lamaism, wherein the Dalai-Lama at Lhasa is the exoteric authority over state matters and the official business of the country, and the Tashi-Lama at Shigatse, called the "Great Jewel of Wisdom," is the spiritual authority. It is through the serial succession of Tashi-Lamas in particular that is transmitted in this special school of occultism a "Ray" from the spiritual Mahā-Guru, the Silent Watcher of this Globe.

Some students whose information along these lines did not match their sincerity of purpose have wrongly imagined that there existed at times an internal struggle between the two Lamas of the Tibetan Lamaistic Hierarchy. Outward appearances seem to sustain the belief that the Dalai-Lama drove the Tashi-Lama out of the country. The words of our late Teacher, G. de Purucker, are significant in this respect; he says, in answer to a question (*Studies in Occult Philosophy*, p. 429):

"It is a mystery. I can tell you this: If the truth were known, there was no 'driv-

ing out' at all. Tibet has been doing its best in desperation to keep its frontiers inviolate against the hammering tactics of Western European powers trying to penetrate into the country; and they have resorted to the age-old Asiatic ways of diplomacy — letting things appear which are not so, if you understand me."

Similarly, the Eleusinian occult school had its *basileus* or Hierophant belonging to the inner mysteries, and its *archons* presiding over organizational forms. It is rather obvious from the study of Jewish Scriptures in the light of the Ancient Wisdom that the "Prophets" played the same role in the mystery-schools of the Jewish race, and were what might be called the Interpreters of the Inner Vision.

These and similar instances which might be picked from other sources are, it should be remembered, but a natural replica of the structure of the Universe itself, wherein the Hierarchy of *Builders* is at all times inspired, guided, and informed by the Hierarchy of what might be termed the *Architects*, the latter, as their very name implies, being the transmitters and channels of the Original *Ideas*, or the *Ideation* underlying the entire manifestation.

The facts mentioned above regarding the original pattern of the Movement should have become by now familiar to every student. Unfortunately they have not. This has given rise to much needless confusion. It is only the inherent weaknesses of all organized Theosophical bodies, and the lack of adequate individuals, which has prevented this pattern from being carried out in later periods of the Society's history, wherein outward authority and inner occult guidance had to be combined in the same individual. It should be distinctly noted that this was a make-shift arrangement. It is to be hoped that the future history of the modern Theosophical Movement will see the

return to the original pattern or blueprint according to which the Teachers desired the Work to be carried out.

It would only be natural to suppose that all schools of esoteric discipline and instruction, in whatever land or race, have had periods of inner strength and periods of temporary weakness, when stresses and tensions, brought about by the inherent flaws in human character, weakened for the time being the tensile strength of that mystic connection with the prime-source of all occult knowledge which H. P. Blavatsky so graphically termed the "Link." Apart from any outward manifestation in the actual presence of a living Teacher, such "link" is a mystic reality within the disciple himself. While greatly helped and sustained by the Teacher, it does not solely depend upon him. It is primarily the student's own inner awareness of spiritual realities; his own ability to rise above the illusions of material existence and synchronize his human consciousness with the vibratory rate of a Higher Consciousness; his capacity to make of himself a relatively open channel for the transmission of a Force flowing from the Occult Hierarchy in which his spiritual consciousness is rooted.

The outward Teacher does not establish the disciple's own inner "link," though he stands as its noblest symbol, and facilitates the conditions under which such individual "links" may be established with greater ease. It should also be remembered that genuine esoteric Teachers do not come on their own, looking for possible disciples, but invariably appear in answer to the individual and collective "call" on the part of would-be disciples, whose condition of growth and state of consciousness make the

appearance of a Teacher imperative.

The primary condition necessary for the establishment and the perpetuation of the inner "link" within the disciple's own consciousness, is a life devoted to the spiritual interests of others, wherein one's own personal advancement, even advancement in spiritual knowledge or attainment, becomes secondary as compared with the existing need for spiritual help in the world at large, and the disciple's endeavor to meet as much of this need as his capacities and abilities permit him to do at any one time. Given this condition of self-forgetfulness in the service of others, the forging of the mystic "link" with the Brotherhood of Adepts becomes immeasurably easier than it would be under any other circumstances. With the absence, total or partial, of this paramount condition, all intellectual learning, all individual and collective discipline, all outward reliance upon Teachers, books, mantrams, and tradition, while doubtless productive of some small good, nevertheless result ultimately but in erecting a superstructure of "spiritual" selfishness, which precludes any "link" from being established, or sustained if already previously formed.

All genuine occult work is based upon the corner-stones of fearless research, unfettered investigation, freedom of spiritual choice, selflessness of purpose, and the will to press onward, over rough terrain and smooth, in storm and sunshine, through adversity and success, towards the Gates of Gold.

When this is realized, the reported last words of H. P. Blavatsky yield an ever-deepening meaning:

"Keep the link unbroken! Do not let my last incarnation be a failure."

## Is Theosophy a Religion?

H. P. BLAVATSKY

(Excerpts from an article originally published in *Lucifer*, London, Vol. iii, No. 15, November, 1888)

*"Religion is the best armour that man can have, but it is the worst cloak."*

—BUNYAN

It is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOLOGY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labor sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith. . . .

Theosophy, we say, is not a Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is, then, the explanation of this apparent contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine-tenths of the members of the T. S., if Theosophy is not a Religion?—we are asked. . . .

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not a Religion," by no means excludes the fact that "Theosophy is Religion" itself. A Religion, in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now, Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and *all* things in the entire Universe into one grand whole. This is our theosophical definition of religion. . . .

Thus Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—

from gods and mortals down to animals, the blade of grass and atom — can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise. Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alchemist of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practiced by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal panacea indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood — yea, imperfect as it is. . . .

Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the inner in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scroller at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws — the only exact science — it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not one Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils towards a successful examination for every scientific or moral service in earthly life, but fits them for the lives to come, if those pupils will only study the universe and its mysteries within themselves, instead of studying them through the spectacles of orthodox science and religions.



And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two — Theosophy and the Theosophical Society — as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the T. S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin — *errare humanum est* — nor were any of its members. Hence, it is rather those members — most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists, to first get acquainted with both, instead of ignorantly calling one a "sarrago of insane beliefs" and the other a "sect of impostors and lunatics."

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published "Secret Doctrine" will show what were the ideas of all antiquity with regard to the *primæval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge — which no man is able to possess in its fullness — constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so-called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds — we shall not call them religions — which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural

and true, origin; aye — Mazdeism, Brahmanism, Buddhism as much as Christianity. . . .

... All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one-half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man — let him be the greatest of mediums or natural Seers — is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen Angel*, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations. . . .

Theosophy, as repeatedly declared in print and *ritu voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions — i.e., theosophical religion and science, that its Society has become the volunteer scavenger of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. . . .

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it — *the light of Truth* — "the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitious artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insists upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and

atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do; i.e., point out to the innocents caught by the glue of the two waylayers — verily two dragons of old, one devouring the intellects, the other the souls of men — that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority — why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. . . . One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for personalities in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggenath to crush them individually for the good of all. . . .

### **Freedom of Self-Expression in the T. S.**

"Above everything else, Fellows of the Theosophical Society must guard their right to freedom of conscience, freedom of thought and freedom of speech; and while the brain-mind always loves things which are 'clear and definite,' as the saying goes, and while we certainly should strive for clarity and definiteness, yet we can achieve these without losing our inestimable right and privilege of searching for truth *for ourselves* in the blessed teachings we have, and finding them *from our own efforts* in study and self-discipline. . . . Hence let us prize the freedom we have today which gives us individual diversity of opinion in the T. S. and guarantees our freedom of conscience and freedom of speech, and furthermore, and not less important, makes us realize that the opinions of a brother may be well worth listening to, even if they may differ from our own."—G. de Purucker, *Messages to Conventions*, pp. 164-65.

"No thing in this world can prevail against the T. S. and its work as long as we stand united, determined to continue to stand united no matter what may be at times our own personal feelings or convictions regarding others. United we stand; divided we shall fall. There is no doubt of that whatsoever. Remember it."—G. de Purucker, *Messages to Conventions*, p. 146.

## On Truth and Its Perception

WILLIAM W. STEVENS

*What do you feel prevents us from direct perception of Truth or Reality?*

The form of this question seems to imply that there is some veil or impediment to vision, which shuts off our view of a different world from that which we are accustomed to see. It brings to mind the verse of the scriptures which says, "and the veil of the Temple was rent in twain."

But I think that both the question and the quotation are allegories or metaphors, as much of our speech is, often unconsciously, and that the picture in both cases is made to represent material things in order to convey to the mind immaterial things for which our language has no words. But the material picture has its limitations because of its material character, and implies that with the removal of the material obstruction to vision the eyes would immediately behold the hidden, secret or sacred treasure, be it Truth-Reality or the Ark of the Covenant. It implies sudden and complete enlightenment, such as Gautama the Buddha is traditionally alleged to have received, under the Bo tree. This again I believe to be an allegory, made dramatic by its exaggeration. According to it we are to believe that the Buddha had not achieved enlightenment by breaking all family ties, renouncing the life of a wealthy prince, receiving instruction from the Brahmins and from advanced hermits, and spending seven years of solitude in the most extreme asceticism. Yet this is contradicted by the Buddhist tradition that during his hermitage he was recognized as a teacher, and revered by the neighborhood people.

Now all the processes of Nature are gradual, which word means,

step by step. We reason from this that the processes of the unseen are also gradual, since the rule is, as above, so below. All is under the same natural laws, among these the law of Karma, which means that as is the action, so is the result. On this basis every effort to learn truth or reality would produce an effect in that direction, perhaps not immediately, perhaps latent or delayed, but progress, nevertheless.

If you will think over your own experiences, I believe you will have to acknowledge that in proportion to your own sincere efforts, by reading, by seeking competent instruction, by consideration of the information so received, and by meditation, you have added to your degree of understanding of Truth. There have been impediments to your progress, and perhaps these are what this question was intended to bring out. Some of these may be individual limitations of natural capacity, the demands of necessity for making a living, and of those who are dependent on or associated with us, the distractions of local, national or world affairs, of entertainment or social life, apathy or indifference to higher thought, which to most is relatively unattractive. These are drags or brakes upon progress toward understanding, not stonewall obstacles, which prevent or stop it.

The putting entirely aside of any or all of these drags is nearly impossible. The Buddhist monk attempts it, as the Buddha did, by casting off all ties of family and property, living on the charity of the householder class, devoting himself entirely to the contemplation of the Path to Nirvâna. This is practically impossible to us people of the world, nor should we regret it, for in remaining in the

world, if we follow the Right-Hand Path of thoughtfulness for others, we are not only evolving by our own experiences but helping innumerable entities on their upward way.

There are recorded instances where men have been rewarded for long efforts, with sudden growth of understanding, by brief periods when it seemed to them that they had received, in a vision of almost blinding brilliance, a view of truth and reality. Some have had several such visions, and perhaps one of these was what the Buddha received under the Bo tree, but I do not recall that any Seer claimed for himself (the followers of the Buddha

claimed it for him), to have compassed all truth or to have held the vision permanently.

Perhaps what happened was that each had temporarily achieved union with the spark of Self or Divinity within him, and through it made contact with the Divine Self. In every case it was the result of great natural aptitude or evolvment, right living, and long persistent effort in study and meditation.

We are not prevented from perceiving Truth or Reality, we are only delayed by the drag of external affairs and the indifference or apathy of our lower nature.

## **"It Is Finished!"**

CECIL HIND

"It is finished! . . . "

That's rather cryptic. Three words, spoken by a Jew. A Jew to whom the Cup of Personal Oblivion had just been passed.

No one knows how many lives, because of him, have been "saved."

No one knows how many lives, because of him, have been lost. No one, of course, knows precisely what "saved" means. Everyone knows what it means when a life is lost. We see the recorded history of lost lives every day in the newspapers. They are so commonplace, it is doubtful if more than a handful of us pay more than passing attention. A lost life is very insignificant, if it doesn't disturb us.

That's human nature, reduced to elements—to fundamentals!

It is common practice with philosophers to condemn humanity. Humans grub. Humans strive; and claw; and fight; and cheat; criticize; execrate; decry; scoff at; satirize; lampoon. Want more? Well, if there's anything unpleasant, humans do it to one another.

We have been like children left unattended in a nursery, or a classroom. Teacher said: "Learn your lessons."

Those who learn their lessons are equipped to graduate. They do graduate. Those who play, and torment, while teacher's away, graduate under great difficulties. Or they don't graduate at all.

Remember those old childhood explanations? "Teacher popped in, and then we were caught!"

Teacher has popped in on all of us. WE ARE CAUGHT!

Yes, we are caught, in what glibly will be referred to by survivors as: "The Atomic Age."

God has come very close to us. God is closest to most of us when we detect that Death is even closer. We would do anything, then, to drive death away, and give ourselves to God.

Now don't think that this is a dull, orthodox, unenlightened effort to lead your thoughts to Deity on a throne. But the fact is, that when

Death approaches, we are all inclined to supplicate. And true supplication is known to very few of us. That's because it is so akin to true humility. And true humility is so foreign to all of us.

Well, the threat of death comes near to us, and we turn frantically to a savior—we want ourselves, our loved ones, to live on. We pray. We try to supplicate. Or we brazen it out—denying our fears, our dreads. Undoubtedly many of us wish we could turn Time back and repeat our lives in parts.

Yes, we would like another chance. We would like to be better. We would like to have that opportunity over again. The time when we cheated, when we slurred, when we slammed the door shut—on whom? On the very person we want now to pray to—God, if you like.

For every man, every creature, bears a spark of Godhood. If not, then why are we so conceited about ourselves. Why think that we are so important?

Why bother to claw someone down, to make a sharp deal, to chisel a few extra dollars here and there, to demean someone's character, to covet and to steal—in fact, to break all the Commandments? We are quite sure we are beholden of God and that He will listen to us. But we do not admit very readily that He is in our fellow men.

This is nothing that can be thrust aside, or ignored. It cannot be hidden behind the hocus pocus of some creed, or the dubious mumbo-jumbo of cult or sect. No, one must live with his fellow man. If one believes in karma, one must make good karma to enjoy good karma. How many of us earnestly strive to do it? How many of us, instead, put a price on our goodness. Like children. "I

won't be good to you unless you are good to me."

Yet, every minute of every day we are getting just what we deserve.

Now, the writing is written, against the very sky. Written in smoke, and fumes, and flame and crashing thunder. "Except that the days be shortened, there shall be no flesh saved . . ."

Strange, to be writing all this for Theosophists. And if it be seed, it will not all fall on the most fertile of soil. For one thing that the Theosophist must be wary of is this: That the blade can be made too fine, too thin and slender. Too narrow. Far, far better the broader viewpoint.

Remember, that while you may make all the "rounds," that is a matter of your own choosing. The direct way is always open to you. You can soar to the limitless peak, if you but choose to soar—beautiful the path through the tints of the prism may be, but beyond is always the bright light, that is the Source.

But the writing that is in the sky? Hiroshima and Nagasaki. The writing that spells "It is finished!" It is the old that is finished, and we stand before a strange, new destiny. But little flesh was saved in Hiroshima and Nagasaki. But little flesh will be saved where you are.

On the other hand, what will it much matter? If you want to live, you must have started to live long before this. You can live, if you have started to live.

But, my friends, one never starts to live until one thinks more about one's fellow man, than of oneself.

And if the days for you are to be foreshortened, the path lies through the human blessings you have bestowed on the humans about you.

God, you see, works only through human kindness.

## Thoughts By the Wayside

Walking through a forest the other day, age-worn trees were found rotting on the ground. That was DESTRUCTION.

A close inspection showed that the rotting wood was furnishing the very material needed for new forms of life, that even now were beginning to manifest. That was CONSTRUCTION.

This led, by retrospection, to many other factors in life wherein destruction took place in order to allow construction of new and better forms. This even applies to nations, organizations and groups.

From this it was only a short step to the realization that anything of a destructive nature must inherently have also a constructive side. Strychnine, a destructive poison, is also a constructive medicine when properly used. All explosives used in destructive warfare can be used for constructive work also, such as the building of dams. Fire, which annually destroys vast numbers of buildings, also produces the steel which will go into the new structures that replace the burnt-out ones.

Then pondering on the appalling and impending calamity facing the world, due to the destructive qualities of atomic warfare, the thought came that it, too, must have a constructive side. Investigation showed that verily this was so. For instance, electricity can be produced at a cost equivalent of coal at \$1.20 per ton, the cheapest now known being \$5.00 per ton. Extremely high temperatures and pressures are now available so that even REAL diamonds may be produced, a boon for the hardened tool industry, as well as milady's fair neck. There are many plastics not now used because, while better, they require too great a temperature economically to produce. In the field of medicine, radio-activity has been given to a number of the known mineral elements and these have been found to

course through the human system, when given to a patient, and lodge in the identical organs and parts of the body that the ancient astrologers said had an "affinity" for these same elements, as well as certain planets and positions. This brings miniature "suns" directly into the affected tissues, thereby allowing the latter to absorb the beneficial "sunlight" produced by the nucleus of the fowly atom. Already substantial improvement in the condition of heretofore incurable patients have been noted.

Then again, in the field of agriculture and horticulture, radio-active minerals with affinities for certain plants, are placed around the roots of growing things, bringing sunshine substitute to the roots, greater than heretofore, thereby allowing the tree, bush or plant to absorb these radio-active particles, enhancing food and beauty values. At the same time all noxious life that parasitically preys on the vegetation is prevented, because the nightside of life cannot stand radiance of any kind. These constitute just a few of the things that make up the CONSTRUCTIVE side of the use of atomic energy.

This line of thought brought to mind the Theosophic saying about not being able to open either the door of darkness or the door of light, without at the same time opening the other door, too.

In this fact alone lies the hope of a suffering humanity. The more the Forces of Evil unleash their horrors on the world, the more the Forces of Good are also granted passports to the vineyards of the people. The reverse, of course, is also true.

MORAL: Good and Evil are relative terms, representing the two ends of the stick of life. The stick itself assists us in wending our way down the evolutionary road.

And that's Philosophical Theosophy.—*The Wayfarer.*

## San Diego Theosophical Activities

Theosophical Center, Fourth Avenue and Olive Street, San Diego 3, California  
Phone: Jackson 1740

### PUBLIC MEETINGS — SUNDAY AFTERNOONS — 3:00 O'clock

May 5th — White Lotus Day, commemorating the passing of H. P. Blavatsky.  
Speaker: Mora Forbes.

May 12th — "Religion, Philosophy, Science," Iverson L. Harris (Covina).

May 19th — "Occult Public Teaching," Arthur W. Beach (Los Angeles).

Lodge No. 65, Public Meeting, at the above address, on Wednesday, May 15th, at 7:30 P.M. This Lodge is a Men's Group, but on this occasion ladies are invited to attend. Subject and Speaker: "The Need of the Hour," Boris de Zirkoff.

For information on all Theosophical activities in the San Diego area, inquire of Mr. T. Marriott, Franklin 7663.

## International Headquarters, Theosophical Society

Located at 1061 State Highway (Garvey Avenue), near West Covina, Calif., Center of Theosophical University and our Printing Plant and Publishing House. The public is cordially invited to the Forum-Lectures held on the grounds every Sunday at 3:00 P.M. Bus service is via Pacific Electric Motor Transit Lines; take the San Bernardino Limited; inquire for schedule. Consult the Church Page in the Saturday *Los Angeles Times* for ad giving speaker and title of lecture.

### TRANSACTIONS of the BLAVATSKY LODGE

Theosophical University Press, Covina, California, 1946  
118 pages, cloth \$2.00

This is a new edition, just off the Press, of the famous commentary in H. P. Blavatsky's own words on the *Stanzas of Dzyan*, which form the framework of *The Secret Doctrine*.

The Blavatsky Lodge was founded in 1887 by A. P. Sinnett, for the more advanced and intensive study of Theosophy. From January to June, 1889, immediately following the publication of *The Secret Doctrine*, H. P. Blavatsky attended meetings of the Lodge, answering many questions from highly intelligent people. The "Transactions" were compiled from stenographic notes taken at the time. The first volume appeared in 1890; the second in 1891. This work contains also H. P. Blavatsky's invaluable chapter on the subject of *Dreams*.

Editors, "Theosophia."



# THEOSOPHIA

*A LIVING PHILOSOPHY FOR HUMANITY*

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PACIFIC OCEAN FROM THE SHORES OF POINT LOMA, CALIFORNIA

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement
- To challenge bigotry and superstition in every form

EDITOR: Boris de Zirkoff

CONTRIBUTING EDITORS: Irene Ponsonby, Dr. Sven Eek, J. Emory Clapp,  
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## A THOUGHT TO REMEMBER.....

Life is starred by strange moments, which differ from all the rest of time by reason of the fact that great decisions have to be made in them, decisions which can only be dealt with by the higher self. When these moments arrive, the man is either entirely helpless before them, or else he realizes at once that now no mundane or ordinary considerations can weigh the balance. The events of life, unfolding out of each other with all the silent mystery of natural growth, lead a man by imperceptible and subtle progress to one of these great moments, and he finds himself constrained to make a decision of such a character that his whole being is compelled to take part in the struggle. The man who is helpless before these trials yields to feeling and emotion, becomes a prey to fever and to madness. The disciple stands unshaken on the battlefield of his nature, in the midst of the turmoil of life, and resolutely effects the transmutation within himself. The feeling within him, the agony of emotion which an intense situation in human life has called into existence, can be changed into power, and used to a great end. The highest motive he can see or reach to must be his guide, that and none other; the most selfless action possible must be the one of his choice. If he adheres unflinchingly to this standard, suddenly he will find the fever within him abate, while those around him will be sensible of a force emanating from him, which leads them also upward, and compels them to follow the highest motives known to them. Then the despair and misery, which will be capable of producing madness in men not so led and guided, will suddenly turn to confidence in the unseen and beneficent powers, and out of a vortex of passion, or a sea of suffering, the spirits of those involved in it will arise purified. This is the task of the disciple in daily life and human intercourse, by which great effort he transforms evil into good in the lives of those around him. All life becomes thought, when dealt with in this manner, for there is no event so simple that it does not contain a lesson for the student. There is no detail in daily life too trivial to be treated in this manner; some events cannot be met in any other way. — Mabel Collins, *When the Sun Moves Northward*, pp. 75-77.

# The Challenge of Theosophy

BORIS DE ZIRKOFF

The primary objectives of a great Cause must be restated from time to time.

It is needful to remind ourselves of the fundamental principles of thought and the basic rules of conduct which underlie all genuine theosophical work. It is useful to re-inforce, as it were, the basic colors with which is painted before our mind's eye the noble picture of our Spiritual Movement, and to re-vitalize our enthusiasm for the ideals which we vision upon the distant horizons of our aspirations and hopes.

It is of paramount importance, for instance, to remind ourselves more particularly of the basic fact, sometimes ignored by otherwise earnest students, that the age-old Esoteric Wisdom is primarily an Ethical Doctrine, a Code of Conduct, a Way of Living. It is not solely an intellectual philosophy.

In this fact there inheres a CHALLENGE: the Challenge of living spirituality versus barren intellectualism, of a dynamic spiritual fire versus dry-as-dust technicalities. Unless it be infused with heart-life and genuine human sympathy for the souls of men, and thus a living, pulsating force from one heart to another, Theosophy soon becomes the traditional "sounding brass and tinkling cymbal" of the Scriptures. Theosophy, therefore, must be *lived*, and its living message must be passed on to others, a message carrying within itself, as it were, a portion of the very life-essence of the individual who imparts it.

From this initial Challenge there flows out a secondary one: will the student live and attain for himself or for others? Will his spiritual, intellectual and ethical attainments, his nobility of ideals and their practical application in daily life, be devoted to, and motivated by, the desire to achieve a status superior to other

men; or will it be motivated by the desire to become an impersonal force for the liberation and upliftment of mankind? As plainly stated by Master K. H. (Mahatma Letters, p. 7): "...the chief object of the T. S. is not so much to gratify individual aspirations as to serve our fellow men." Upon this reef of spiritual selfishness has foundered many a ship proudly sailing the crested waves of spiritual oceans, only to sink in due course of time into their unfathomable deeps.

This Challenge is best met by the regenerative power of the basic theosophical teachings, such as karma, reincarnation, the indwelling divinity of every man, the duality of man's nature, the existence of the Teachers, the Oneness of all life, cyclic becoming, the true nature of birth and death, the redeeming power of selfless thinking and of impersonality—and the many other *spiritual tools* which alone can creatively work in the fields of human sorrow, helping men and women to carry their self-made burden more courageously and hopefully, pointing out to them where lies the path to a greater life.

Whenever these teachings are used exclusively for self-perfection, or with an emphasis upon it, they become positively dangerous. It is then that we notice in the student, or in a group of students, the unmistakable earmarks of misapplied Theosophy. There is no room in genuine Theosophical work for either parochialism, or "clickism," or the spirit of "closed corporations," no matter what may be the gilded decorations which enhance their entrance gates!

In the words of Master M.: "The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T. S. is linked with similar work that is

secretly going on in all parts of the world." (*Ob. cit.*, p. 271.)

Anywhere, at any time, that a Society, a Lodge, a group, or an individual, engaged in the study or the promulgation of Theosophy, forgets the two paramount conditions for their existing: (1) To be open to the reception of *new Truths* wherever they may be coming from, and (2) To disseminate even the little they may have learned to as many hungry hearts and minds as they can reach—that group or that individual will have made a decisive step in the direction of becoming a sect, a church, or a closed corporation. Unwittingly perhaps, seeds of sectarianism, intolerance, and separateness have been sown. To that extent, it has ceased to reflect the universality of the genuine Theosophical attitude. Even a single individual bent upon intellectual study directed primarily towards his own self-advancement, can become a church unto himself alone, wherein he is a priest over the vast throng of his own spiritual emptiness.

The Challenge that comes next to mind is *Simplicity*. The problem is: Can we become profound and truly learned, and yet remain as simple as children at play? Unless we learn this secret, the entrance to the hearts of people is barred to us.

To speak or write to the human heart; to feel within our own breast the burning issues of other human beings; to enter into their consciousness and vibrate in unison with it; to understand, to forgive, to clasp close to oneself the sorrow of mankind, the hopelessness of frustration, the agony of minds whose night is without vision, whose pain is without surcease; to show them the Royal Road which leads out of that sorrow and pain and into the azure blue of infinite light and ineffable peace—to do this one has to remain *simple*, because the greatest thoughts are invariably the simplest. They are for that reason the most universal ones.

And then there is this other Challenge: whether a student, intellectually able, who has made a sincere effort to live the teachings, will feel himself desirous and eager to pass on the teachings mainly to those who are intellectually and spiritually akin to himself. This is a subtle test.

It should be distinctly borne in mind that Theosophy, in order to become a power in the world of men, *must leaven the masses*, must become the background of their simple thinking and their everyday feeling. While it is perfectly correct to say that we have to make special efforts to attract the greatest minds of the race, it is equally correct that where Theosophy is mostly needed today is among the under-privileged, the poor, the relatively ignorant, the oppressed—the great surging, often speechless, always long-suffering masses of people, whose aching hearts are hungry and athirst, and whose minds, deprived of true education, find it difficult to understand.

What are the needs of the people? Food, shelter, cleanliness, pure air? Yes, but they need something else besides. *They need leisure*, time to realize that man is a *thinker* as well as a laborer, a toiler with his hands and the sinews of his back. They need true education, the impelling power of great, noble, ethical ideas, to which their hearts are often much more open than those of the intellectualists. Above all else, perhaps, they need a *living religion*, and no abstract metaphysics will do them the faintest modicum of good. Only a living, dynamic, pulsating spiritual fire can help lift them. Only a simple, heart-to-heart interpretation of the Ancient Wisdom can do it. No amount of subtle intellectualism will reach them. This in itself is a Challenge to every student.

And here we come to another Challenge which every earnest student faces sooner or later within himself: it is to become really, fully human.

Most men and women are not yet *fully* human. Let us remember this! The noblest portion of the human soul has not yet blossomed forth in the average human being; it is asleep; it needs a kindling spark to arouse it into action, so that it can become the master of the situation, in command over the yet unruly passions and emotions on the level of which most people dwell. Just this fact alone is evidence that the consciousness of most people is quasi-animal and not truly human; for Man is a *Thinker* above everything else.

Thought, the processes of right thinking, and their mastery, spiritual compassion and sympathy, kindness to all that lives, dauntless courage, fearlessness, charity, impersonal love, justice to all—all the virtues proclaimed by the noblest Sages and Seers of mankind, are the attributes of a fully awakened human soul, illumined by the light of the Inner Self.

Some there are who have imagined that they are in the Theosophical Society in order to become divine, god-like. Let them remember that before this can ever be attempted, they will have to become fully human. And one of the greatest qualities or powers of humanhood is to learn *how to think*. As a matter of fact, it could be truthfully said that the main part of H. P. Blavatsky's work was centered around this one paramount effort, namely, *to teach men and women how to think creatively for themselves*, instead of repeating parrot-like every current nostrum, or living like parasites on other peoples' thoughts.

In the words of H. P. Blavatsky:

"The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the hu-

man nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress...."

"...the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him." (Letter to the American Convention, 1888.)

The Challenge to become more and more human includes the spirit of progressiveness in everything, versus reactionarism (which idea is not limited to political affairs alone!) Any man or woman who shuts his mind or heart to the inflow of *new ideas* and better methods of putting them into action, is by that much a barnacle on the ship of humanity.

This calls for Youthfulness of Spirit, the urge to spiritual adventure, the readiness to live and let live.

And it also calls for *Optimism*. Theosophists are optimists in spite of everything; or at least they aim at that perspective. Our entire philosophy, with its emphasis on the Free Will of every human being, fashioning man's destiny according to the nobility or otherwise of his ideals; with its faith in the divine life and light hidden in the human heart, is a philosophy of Optimism. Not that fatuous optimism that proclaims that everything is good and all is well with the world, but the kind of Optimism that sees in the indomitable human spirit a determination to right all wrongs and injustices in due course of time; an optimism that senses, as the moving force behind all evolution, whether cosmic or social, an irresistible power moving for good in the vast drama of the world's life.

# Theosophy as a Creative Power

C. JINARAJADASA

(Pertinent excerpts from the Inaugural Address of the newly-elected President of the Adyar Theosophical Society, dated February 17, 1916. Our fraternal good wishes go to our co-worker and friend in his new responsible task in the Cause of Brotherhood.—*Editors.*)

.... To create intense happiness from within our souls, such a happiness as will compensate us for the hardships of life—that is the lesson that we Theosophists have to learn, and to *teach*. The magic phrase, "Open Sesame," lies in that one word, *Create*. Even a child knows its secret; see how busy he is with his mud or sand, or the puddle in the gutter; we say he is playing. No, he is creating; he is reaching out into the recesses of being, and rejoicing that he can *do* something that gives him joy. So too, we can all learn to create. Every poet creates, for the word means one who fashions; every artist is as a crucible into which is poured the mingled dross of life's transient happiness and miseries, and he melts and transmutes them in the fire of his imagination, and hodies forth a work of art that is for a while not alone his own Mukti or Salvation, but makes young men see visions and old men dream dreams of their eternal joy and salvation....

.... Wisdom is a power. It is for this reason that Theosophy is not an intellectual philosophy, but a generating station of power. Each Theosophical Lodge should become a power-plant generating ideas, especially the ideas which the world needs today to lessen the struggle for existence. Take for instance, the most powerful and dynamic idea which we Theosophists have as our "marching orders"—the Universal Brotherhood of Humanity....

.... My Brothers, helped by the Teachers and their teachings of the past, we must create new Wisdoms, new Theosophies, so that we are known not as the professors of a creed, not as the followers of teachers, but as men and women busy, strenuously, but also with the sense of joy, creating new ways of happiness for mankind. Then shall men little by little discover that the Kingdom of Righteousness, the Garden of Happiness, are within their own hearts and minds; then will they cease to clamber and struggle for outer delights; for how then should a man delve into the depths of the earth to find jewels, when in his own hand is the key to the Treasure House of all jewels possible?

It is in these new ways that we who are pledged to the work of the Theosophical Society must work "to lift a little of the heavy Karma of the world." Each of us bears a torch to show the path to Happiness to others.

A time will come, though you and I will see it only in our next incarnation, when the curses called competition and the struggle for life, which dog the footsteps of mankind today, will have been as evil dreams of the night. You and I are working to create that new day's light and that happiness for all, when there shall be no distinction of race, creed, sex, caste or colour; when men know and rejoice in the only supreme fact of their immortal life as Souls, as gravity is the supreme fact of their earthly bodies, that Happiness is within themselves, that the Way to Salvation starts from their own hearts, and that they need no temple or priest or book to show them the road. For they will have discovered that the Way, the Truth, the Life and the Joy are inseparable from the essential nature of every man, woman and child.

My Brothers, we shall succeed in our stupendous task. We shall achieve our dream. For we work, but *not alone*. With us stand the Great Saviours of the World who have gone before us. Their Blessing is with us; Their Strength will uphold us, as, in Their name and for the love of mankind, we go forth into the world to lessen the load of human misery.

(Reprinted from *The Canadian Theosophist*, April, 1916)

## Lest We Forget!

From the Writings of H. P. BLAVATSKY

(Excerpts from 'A Year of Theosophy,' *The Theosophist*, Vol. ii, No. 4,  
January, 1881, pp. 85-86)

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some... fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had an hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with *siddhis*, or the power to work occult phenomena... So then let us again say:—(1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is *not a sect*, nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interests of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains *no siddhis* by that act, *nor* is there any certainty that he will even see the phenomena, let alone meet with an adept. Some have enjoyed both those opportunities and so the possibility of the phenomena and the existence of "Siddhas" do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the *siddhis*, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles" or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficient in Occult Science, or "Mahatmas," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, or so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions

is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made . . .

(Excerpts from 'The Shylocks of Lahore,' *The Theosophist*, Vol. iv, No. 8, Supplement, May, 1883, pp. 9-11)

. . . our Society . . . has one general, and several—if not minor at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited . . . to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aim of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is *Universal Brotherhood*, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction that a Brotherhood of all faiths and denominations, composed of Theists and Atheists, Christians and Gentiles throughout the world, might without anyone surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and same purpose in view, i.e., the relentless, though at the same time calm and judicious pursuit of Truth wherever found, especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the psychological and physical sciences, as all sectarian and dogmatic religions, yield their respective verities, is, in construing them, to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self-assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both. Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment, and the mathematical demonstration of what it does know and the latter resting merely upon *faith* or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion—the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions *is* truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also truth.

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they clash with the preconceived views of the persecutors. And, since the latter have always proved an impediment to both progress and truth, hence—the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects which, to the distraction of undetermined yet serious-minded people, and the scandal of those who accept only facts upon a



scientific basis, now so plentifully abound—he gradually destroyed and, perhaps, extinguished forever.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best “active” fellows while carrying out one part of the prescribed programme, on the principle of “live and let live” they yet keep silent . . . before the manifestations of individual and sectarian fanaticism . . . Indeed, the Biblical parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits. “Some seeds fell by the way-side and the fowls (our opponents) came and devoured them up”; . . . some “fell upon stony places,” and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, “they withered away.”

Nevertheless, and we may say they are in the majority, some of the “seeds” falling into really good ground, they brought forth fruit “some thirty-fold, some sixty-fold and some hundred-fold.” Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother-members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that “fell among thorns, and the thorns sprung up and choked them”—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

## ***The Spirit of Giving***

ARTHUR L. CONGER

(Excerpts from an address to the Convention of the American Section, T.S., Washington, D.C., 1939)

... If you ask, what brings people into the Theosophical Movement, the answer is they want enlightenment; they want to benefit by the study of Theosophy and increase their knowledge of Divine Wisdom.

This is a desire which is noble in the eyes of the world. It is the desire of the soul, this getting knowledge and profiting by its study. Only when they have arrived at the second stage in seeking, then let them give Theosophy to the world at large. This desire should take place in the heart of the members. As it takes place in a sincere, earnest way, it will result in three modes of action:

1. Giving of time to the spreading of Theosophy.
2. Giving of work to the spreading of Theosophy.
3. Giving of financial aid for the

spreading of Theosophy.

What you cannot do yourself, you can often make the job for another to do for you and for the movement. I would like delegates on their return to home-lodges, to take this thought; carry it to all the members: “To cross the portal from the receiving end of Theosophy to the giving end of Theosophy.”

Spread the Brotherhood of Man. It will gradually permeate the World. As Mr. Judge says: “A small amount of yeast will leaven many loaves of bread.” In spite of small numbers and small resources we can carry on this leavening process. Carry home the thought of the greatness of the Theosophical Movement and the great results which are dependent on each one of us and each one of our comrades wherever they may be.

## Mental Healing: Is It Wise?

GRACE FINLAYSON

"Do Theosophists believe in Mental Healing?" asked a woman who was new to the teaching of the Ancient Wisdom.

"We believe that Mental Healing is possible," we replied. "There can be no doubt of that. The power of mind over matter has been known from remotest antiquity."

"But I am told," she continued, "that Theosophists do not give mental treatments. If you believe that Mental Healing is possible, why don't you practice it?"

"Because we believe in karma, the law of cause and effect, or, as the Bible states it, 'As ye sow, so shall ye reap'."

The woman interrupted, "But I don't see how that has anything to do with healing those who are ill."

"You did not let us finish," we replied. "Let us take a simple example. If you over-indulge in food, that is not good for you; you will be ill. It is Nature's way of warning you, of showing you your mistake. You will reap what you have sown."

"I wouldn't necessarily have to be ill. I could be healed."

"True. And then you would probably not learn Nature's lesson, and nine times out of ten you would keep right on injuring your body knowing that you need not suffer the consequence."

"I can see your reasoning there," she admitted. "But I refer more to serious illness. For instance, I have someone very dear to me who is suffering with a cancer. Now if I had the power to heal that person I should think it a downright sin not to stop that suffering."

"Yes, it does seem so at first thought. It is hard to see anyone suffer, especially those near and dear to us. But let us look a little deeper into the matter. Suppose you do heal that person by mental treatments, what have you done? Only damned back the effect of a cause, and that

cause will produce its effect later on, perhaps in a more undesirable part of the body. We MUST reap what we have sown."

"You mean to say," she questioned, "that my friend did something bad which caused this suffering? She could not possibly have done so. She is a perfect saint! She would not harm a living thing!"

"Your friend is undoubtedly all that you say she is. Many of us have known extremely good and kind persons who have suffered agonies of pain. But let us show you the picture from another angle."

"Yes, please do," she agreed. "I do not want to be narrow-minded. I want to view the 'picture' as you call it, from all sides."

"One does not always find such open-mindedness," we told her, "among beginners. We must remember that one does not necessarily reap the harvest from the seeds of living within a few years from the time one plants the seeds. The bad seeds may have been sown in any one of our many past lives."

"Well," she sighed, relieved, "that explains a great deal."

"You see, we have all done many things, both good and bad, in our past lives and the harvest is not reaped at one time. Men and women who are the bravest, the most courageous, like to pay off in one lifetime as much of their karmic debt as possible. Don't you think that cancer would pay off a great deal of accumulated bad karma?"

"I certainly do," she acquiesced.

"All right," we replied, "Suppose your saint-like friend decided to get rid in this life of a great deal of bad karma, wouldn't you admire her courage?"

"Indeed I would. But what do you mean when you say my friend 'decided' to get rid of a great deal of bad karma? Can we ever decide what kind of life we are going to have,

that is, how much misfortune or how much happiness we shall have?"

"If not, who would decide it?"

"But how—how can one decide before one is born? I don't understand."

"When the reincarnating ego," we answered, "prepares to incarnate again in the body of a baby, it looks over the record of its past lives and decides what unfavorable karma is to be lived out in the new life about to be entered into. And we must not forget the good karma. The ego also decides what rewards it will meet for good deeds done."

"That is most interesting, please go on," she urged.

"Try to imagine yourself, that is your Higher Self, witnessing a motion picture of your past lives. As it unfolds before you, you say, 'Ah, that was a cruel thing I did in that life! I shall wipe out that score in this new life. And that good deed I did, I shall enjoy a little reward for that.'

"Now suppose a very noble soul, like your friend for instance, has a big karmic debt. She could string along the bad karma over a period of many lives, paying off a little at a time. But you say she is extremely good, therefore she decides to pay off a big debt and get it over with in one life. Now if someone interferes and by mental treatments checks and dams back disease, making it impossible for her to get rid of that debt, she will have to go through this suffering again, if not in this life, then in some future life."

"Don't you Theosophists believe in relieving suffering?"

"Of course we do. But by Nature's way. By gently leading a disease out

of the body, never damming its outlet, which is exactly what is done in mental healing."

"How do you mean, 'leading it out'?"

"By letting a physician, who understands the disease, lead it out of the system."

"Now wait a minute. If you do not approve of healing, why do you have a doctor?"

"There is a vast difference between mental and physical healing. Physical healing is working with Nature on the physical plane. Mental healing, when applied on the physical plane, is working against Nature. It is tampering with the laws of Nature and in a very dangerous territory. On the astral and mental planes are performed all acts of black magic. Primitive peoples knew how to contact this astral plane, and by 'wishing' were able to bring suffering to an enemy, or to restore to health one on whom perhaps they desired to inflict suffering later. Both were forms of black magic."

"But Jesus healed the sick. He was certainly not a black magician. If Jesus healed by mental healing I don't see why we can't."

"You can with perfect good grace if, and it is a very large if, you are as wise as Jesus was and can see into the man's past lives and know if the man's karma entitles him to be healed."

"It is not at all difficult to heal another mentally. There are many persons who are able to do so. But before performing such an act let us first ask ourselves, 'Is it wise?' Let us never for a moment forget that it is an inexorable law of Nature that what you sow you MUST reap."

"The mass of testimony through the ages is against healing physical ills by the use of the higher forces of nature, and the reason, once well known but later on forgotten, is . . . that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause and replant them in their mental plane." -- William Q. Judge, The Path, Vol. vii, September, 1892, p. 190.

## We Are Still at War!

EDWINA BOOTH

Hardly a day goes by, but that we hear at least one person say: "How horrible was this last World War! How wonderful it is to have Peace now!"

This statement is a fallacy . . . an untruth . . . a misguided thought-process. *Is the war over? Are we at peace now?* The answer to both of these questions is: *no*. War does not always mean guns and bullets and bombers. Peace does not always mean merely the laying down of such.

There will always be a war on—and Peace a forgotten word—as long as there is intolerance and selfish strife between peoples; as long as there are individuals who think in terms of strife, and use certain words . . . words like *Kike, Dago, Nigger, Chink, Wop, Jap, Foreign-born*, and many others. These words are as dangerous as an aimed dagger, and ignorance of their implications is poor reason for their use. They have caused hurts too deeply imbedded in the hearts of mankind ever to be healed. Even untimely death has resulted from them.

Repeat these words in your mind. Consider them from various aspects. Observe the ramifications of their meaning. Become conscious of them, but only so as to erase them from your usage and determine to banish them from the daily vocabulary.

There is a war to be fought. A holy war, if this word is to be used at all. A struggle for *Peace*—Peace

in the very souls of men . . . And this means *You and Me*, and everybody else. We must gain in understanding, in tolerance, in love for *all* mankind, not just a portion of it, regardless of race, creed or color. We must obliterate from our speech those words which hurt, which segregate, which work toward separateness among the people. We must try and heal the wounds of past battles, and win the greater battle now in progress all around us.

I like to think that the Supreme made man of Love, not Hate; and if this is true, we have in everyone of us something of ourselves to give to others. We often spread the deadliest of all diseases—*hatred*, by discrimination, mal-treatment, and the misuse of words. And hatred breeds wars. Only through genuine understanding can we ever achieve a state of dynamic and creative Peace.

In a book of proverbs called "Betel Nuts," occur these thoughts culled from the popular sayings of the peoples of Hindustan:

"Knowledge?—Know each other!"

"Goodness?—Love thy brother!"

Good words, these. They *have* a meaning.

The greatest reward will be ours in due course of time, if we "fight" for Peace; and that reward will be Peace within ourselves. And though we may work and strive for no reward, it will inevitably be ours, as an integral part of the whole.

"Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H.P.B. outlines when she says, 'Think how much one to whom such an opportunity is given could accomplish'."—William Q. Judge, *The Path*, Vol. vi, March, 1892, p. 396.

## The Theosophist — An Artist In Living

JAN H. VENEMA

There is such a thing as living Theosophy in an *active* and in a *passive* way. Both are necessary, with the understanding that the word "passive" does not express anything negative. I for one prefer under all circumstances living the theosophical philosophy of life in an *active* way. It makes us "artists in living," interpreters of a very special "music of life," the key-note of which is divine, cosmic rhythm.

There is also such a thing as enjoying the blessings of living art in an *active* and in a *passive* way. The true musician now and then hears a heavenly music; it comes whispering like a rustling wind of the Spirit from the inner spiritual spheres, and it makes him still, passive for a while. But soon there comes the irresistible urge: he grasps his violin or some other instrument, and he *must* interpret. No power in the whole world can discourage or stay him! He feels the cosmic rhythm, the cosmic urge or impelling power. The true poet is also often silent, listening to some song on the inner planes, when he beholds the ever-changing movements of life, jubilant or wailing fragments of word-music. For days it may be the background of his life. But suddenly the song finds expression in audible words; the interpretation *had* to come. The true painter sees in his mind's eye the most beautiful scenes, just as the sculptor in his imagination is grouping the figures in symmetrical order. Often they wonder if they will ever succeed in bringing into manifestation on the outward plane these touching blendings and gradations of colors or refined features through the medium of brush or chisel. But the day comes when they *try*—they *must* do so, even if it should cost their innermost heartblood. They are children of this Universe and they are urged by the irresistible, cosmic,

impelling force—the power of creation, or rather re-creation... And grateful is the world!

And so it is with the true Theosophist—an artist in living. Living it passively? Yes, now and then, to be sure, but not without danger! For like some artists we can delight *too long* in the profundities of the wonderful teachings, the flights of human thinking, the heights of spiritual vision. Whole passages from *The Secret Doctrine* or from *Studies in Occult Philosophy* may remain lingering in our mind. In itself this is very fine indeed. But the danger lies in the "delighting" itself, sometimes inclining to a sort of self-satisfaction, perhaps even mixed with a few tiny seeds of that treacherous flower of illusion, bearing the name of "better-than-thou"! It often might even lead to some good-natured criticism of a brother, who may not yet interpret with any degree of perfection the music of life in word and attitude, in accordance with the rules of the art.

Yes indeed, there are many kinds of artists; many kinds of artists in living also. But I for one still prefer the active kind, those, who like H. P. Blavatsky and other Leaders *had* to interpret, even at the cost of their innermost heartblood. The true Theosophist, he who is not satisfied with merely having his name on the membership-roster, plays (tactfully!) on all the instruments which he has karmically developed. These instruments will become more and more perfect through usage, as those of the artist do. Just like the musician, he can listen to the heavenly music of the cosmic spheres; like the poet, he is moved by the jubilant and the wailing songs of life; like the painter and the sculptor, he has inspiring, spiritual visions. They can make him very still. But *then* comes the test of his worth and of his veracity. The

cosmic forces of love and compassion; and the consequent urge to re-create, flow irresistibly through him; the whole Universe plays in and through him. He may bewail his as yet imperfect instrument, but, Heaven

knows, there are those who know nothing at all of these forces as yet; nothing at all of this art of living; and so he must, he *must*...and he will ever try to create and re-create.

And the world is waiting!

## Our Work in Holland

Theosophical work in Holland is resurgent after the many years of oppression and persecution. It shows signs of dynamic vitality, able leadership and unclouded vision. The Netherlandish Section is in charge of Jan H. Venema who is its President. The Board consists of six men among whom are our indefatigable workers Hendrik Oosterink, A. Bouset, Fred Lindemans and George Lindemans, a powerful and far-seeing team of men. By the side of the Board there is a Council formed of all the Lodge-Presidents in the country. When they all meet together, special care is taken "that the inspiring side, or if you like, the spiritual aspect, takes predominance," as is stated in one of the letters from Jan H. Venema. "If business is to be transacted, I always take care that it be done under the auspices, so to speak, of the combined spirit of our Teachers...I never make it dry and businesslike, for even in exoteric matters I try in my way to show the background of the esoteric aspect of our movement. Without that we become an ordinary society and that shall not happen as long as I still have some vitality left."

The President and other Officials are making frequent tours of the country, lecturing to the lodges and groups, transacting business with the various local boards; all this is being done against the background of professional duties and with transportation facilities still in complete ruin. The spirit in which this work is being conducted is well expressed in these words from another letter of Jan H. Venema: "If we are to lead anything well, we must, as G. de Purucker used to quote from Lao-Tze, stand behind our friends and never make our leadership felt."

Since October, 1915, nine new Lodges have been organized in Holland. Since the days of Liberation, the Hague Lodges alone have acquired over 50 new members. According to the Syllabus of activities we have received from The Hague, lodge-meetings, study-classes and public gatherings

held over a period of three months cover three pages of small type; practically every day of the week there is a gathering of one or another kind, and in various parts of the city, conducted by a large number of workers.

The shortage of paper has made it impossible to resume the publication of the Dutch Theosophical Forum, though it is probable that this difficulty will now soon be overcome. For the present, the Correspondence Bureau issues an 8-page *Bulletin*, which also contains news of the reviving activities on the European continent.

Special attention is directed towards attracting the interest of the Youth of Holland. This aspect of the Work has always been a great success with our Dutch co-workers. At present, they have developed new methods along these lines and the number of inquiring minds among the young people is far exceeding the number of available workers, so that the President has mentioned at times his wish of having some one hundred lecturers going up and down the land spreading the message of Theosophy. Some of the young folks have now established an exchange of correspondence with young students of Theosophy abroad; some of them are in touch this way with young people's groups in the U.S.A. This exchange of ideas and reactions should work towards a better understanding of each other and a cementing of the Work in bonds of international fellowship.

Most of the Theosophical literature in Dutch has either been sold out in years past or destroyed by the Germans. The reprinting of it has already begun, owing to the valuable work of our Brother van Dishoeck and his large publishing house.

*Theosophia* wishes to express its profound admiration for our Netherlandish co-workers and friends. We wish them an ever-expanding strength and an ever-deepening wisdom and knowledge in carrying on in their devastated land this promising work for the good of mankind. We feel that the great baptism of suffering they have undergone has opened their hearts and minds to the Light which streams from the Guardians of Humanity.

## Thoughts by the Wayside

Wayfarers who wander by the Waysides of Life have one thing in common. It is that they can pick up much information about the ways of the world by perusing the fragments of newspapers and magazines that those of the busy Marts of Trade scatter around so prodigally whenever they visit the haunts of Nature; which, singularly enough, they seem to do whenever they have the opportunity.

From many of such pickings the Wayfarer has become impressed by the fact that the printing presses located in the congested areas of the world, endlessly pour forth a stream of matter referring to inter-racial conditions.

Much of this matter is put out by what is currently dubbed "Minority Groups." Much of it DEMANDS this and that for one certain minority, with an apparent complete unconcern as to what happens to some other equally afflicted minority. Then there are others who try to reconcile these claims, which are often conflicting, among themselves.

Leaving aside for the moment the fact that it might look better if the demands were transmuted into requests, one is forced to consider the possibility that differences among races are actually increased by a constant accentuation of them, in print and verbally.

Racial differences would probably cease to exist if we ignored them and put into PRACTICE, instead of into mere words, the one great fact in Nature; namely, that there is only ONE race of people — the Human Race.

Only in the case of Man, among all of Nature's children, is there a feeling of racial differences. All animals go their own way recognizing equal rights to all, even to those not of their kind. Even the carnivorous

animals only war on other animals when in need of nourishment. It is man alone who reserves the right to take life for purposes other than the urgent call for food.

What would seem to be well worth trying would be for all to stop considering a fellow human being as belonging to any other race, to disregard any differences of coloration of skin or delineation of features, to stop writing and talking about such insignificant details — one does not take time to accentuate cut and color of clothes another may wear, unless one is a fashion expert—and above all to delete that word inter-racial from our working vocabulary.

The races of the world have been produced principally by localized conditions, in large part climatic and geographic. The nations of the world have been produced by the artificial barriers set up by man himself, in large part those of language. In the eyes of the Great Creative Spiritual Intelligences who control the Universe, all men are brothers, because all are scaling the same mountains of human evolution. What if some do cry out, "My mountain is better than yours." Such a one generally loses his foothold on the mountain-side and crashes to the bottom, merely because he diverted his attention from his real job, that is to climb the particular mountain he finds himself on, and help all those who are ascending the same peak. When you need help on these steep mountain-sides, you do not stop to ask to what race the one belongs who extends you a helping hand; so why should you ask the race of the one whom you may try to help?

MORAL: Inter-racial Understanding is fostered by refusing to acknowledge or accentuate racial differences.

And that's Ethnological Theosophy. —*The Wayfarer.*

# Theosophical Activities

(PARTIAL LIST)

## LOS ANGELES —

Lodge No. 60. Sven Eek, President. Public Lecture first Sunday of every month, 3:00 P.M., at 330 No. Western Ave. For information regarding Classes, etc., call FE-5914.

Lodge No. 58. Mrs. Bessie M. Dickley, President. Meetings held on Fridays, 8:00 P.M., 431 No. Mariposa Ave. Call for information OL-3063.

Young People's Lodge No. 36. Richard H. Cutting, President. For information call NO-16429 or FI-5521.

Theosophical Information Office. Boris de Zirkoff in charge. Room 240, Western Bldg., 553 So. Western Ave., L. A. 5, FI-5221. Books for sale; lending library. Editorial offices of "Theosophia."

## SAN DIEGO —

Public Lectures every Sunday, 3:00 P.M., Theosophical Center, Fourth Ave. and Olive St., Jackson 1740. Local and out-of-town speakers. For information call T. Marriott, Franklin 7663.

Lodge No. 1. Foster L. Griffiths, President. Meetings every Friday, 8:00 P.M., at above address.

Lodge No. 65. Men's Lodge. George L. Caffer, President. Meets every second Wednesday, 8:00 P.M., at above address. For information call Wm. W. Stevens, Sec'y, Woodcrest 3453.

## Theosophical Literature

These and other books can be obtained from the Editorial Office of THEOSOPHIA, 240 Western Building, 553 South Western Avenue, Los Angeles 5, California, or by ordering direct from Theosophical University Press, Covina, California.

THEOSOPHY FOR BEGINNERS, C. J. Ryan & Lydia Ross.....	8 leaflets 1c each, 100 copies \$	.75
THEOSOPHY CAN EXPLAIN, L. L. Wright.....	12 four-page leaflets 5c a set, 100 copies	.75
INTRODUCING THEOSOPHY, Alan R. Bragg. Simple yet comprehensive outline.....		.25
THE THEOSOPHICAL SOCIETY, Its Nature and Objectives (unpublished).....		.10
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## THEOSOPHIA

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—Editors, "Theosophia."



# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. III, No. 3 (15)

SEPTEMBER-OCTOBER, 1946



Oh, Sun, who dost possess the Truth, and livest and quickenest through the Truth! --  
Oh, Sun, adored and loved in Truth! -- Oh, Sun, perfected and fulfilled by Truth! --  
Oh, Sun, glorified in Truth! -- Oh, Sun, from the beginning one with Truth! . . . . .  
—*Invocation to the Sun, from the tomb of Rekhmara, Egypt.*

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International  
Group of Theosophists

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## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement
- To challenge bigotry and superstition in every form

EDITOR: Boris de Zirkoff

CONTRIBUTING EDITORS: Irene Ponsonby, Dr. Sven Eek, J. Emory Clapp,  
Maj. Hubert S. Turner

ADVISORY BOARD: Hon. Frank G. Finlayson, Jan H. Venema, Hendrik Oosterink,  
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## A THOUGHT TO REMEMBER . . . .

Men need . . . above all, believe in themselves, in this, that what is cognized by them in the depth of their hearts, what begs for recognition and finds no expression only because it contradicts public opinion, is that force which changes the world, and the manifestation of which forms man's destiny; . . . If men only said what they believe, and did not say what they do not believe, there would immediately disappear the superstitions that result from patriotism, and all the evil feelings and all the violence, which are based on them . . . Let the governments have possession of the school, the church, the press, billions of rubles, and millions of disciplined men turned into machines, — all that apparently terrible organization of rude force is nothing in comparison with the recognition of the truth, which arises in the heart of one man who knows the force of the truth, and is communicated by this man to another, a third man, just as an endless number of candles are lighted from one. This light need only burn, and, like the wax before the face of the fire, all this seemingly so powerful organization will waste away.

If men only understood that terrible power which is given them in the word which expresses the truth. If men only did not sell their birthright for a mess of pottage. If men only made use of this power of theirs, — the rulers would not only not dare, as they dare now, to threaten men with universal slaughter, to which they will drive men or not, as they may see fit, but would not even dare in the sight of peaceable citizens to bring the disciplined murderers out on parade or in manoeuvres . . .

If men only knew in what their mighty, all-conquering force consists, the peace for which men have always wished, not the one which is obtained by means of diplomatic treaties . . . dinners, speeches, fortresses, cannon, dynamite, and melenite, but the one which is obtained not by the exhaustion of the masses by taxes, not by tearing the flower of the population away from work and debauching them, but by the free profession of the truth by every separate individual, would long ago have come to us.

—Count Leo N. Tolstoy, *Christianity and Patriotism*, 1894.

# The Atomic Bomb and You

BORIS DE ZIRKOFF

You have a stake in the Atomic Age. Are you aware of it?

The bombs that pulverized Hiroshima and Nagasaki did vastly more than kill, mangle and torture a population of unprotected men and women. They also ripped to shreds the last fragments of the torn veil which hid the world of the future from the world of the present... that present which is fast becoming but a memory of the past.

And every time an atomic bomb explodes somewhere, and you hear its thunderous repercussions, you are hearing the knell of a dying era, sounded by the Karmic Recorders... echoing down the winding corridors of Time.

To your civilization and mine — the American civilization — belongs the dubious distinction of having used for purposes of ghastly destruction, and with planned deliberation, the most destructive weapon ever conceived by man, on a scale never before attempted.

This civilization is you and I. It is not only the other fellow... It is not *just* the Government of a country. It is not *just* a military clique, or an international commitment, or a munition plant, or something else. It is you and I.

You and I have allowed this thing to take place. You and I have permitted this prostitution of Science. You and I have stood by watching with callous indifference, saying little if anything, cowed by fears of persecution or loss of position and prestige. We have read the gory headlines, enjoyed the newsreel, perhaps taken part in the Victory celebration. What Victory? Why, of course the Victory of this "Christian" civilization over the "spirit of paganism," as we have been told by the oracles of the press and the radio.

We stand by and we watch even today.

Goldbraids amuse themselves at Bikini, shooting battleships sky-high with the help of atoms, while millions of little children, helpless, homeless and deserted, die of starvation in the four corners of the globe.

Hundreds of millions of dollars—your tax dollars and mine—go up in smoke and deadly radiation, while, in this land of ours alone—the land of the free and the home of the brave—two million children of the rural communities—maybe yours and mine—are defrauded of their right to decent education in thousands of one-room school houses, without utilities, adequate light, books, or teaching staff.

What does the Atomic Bomb mean to you?

Have you appraised it in terms of potential destruction to some mythical enemy, conjured before your mind by a perverted press, or in terms of those undreamt of benefits which would accrue to mankind from the peaceful use of nuclear energy?

With the irreversible finality of an atomic reaction the curtain falls upon the historic stage wherein was enacted a civilization of international plunder. The death rattle of an era is heard everywhere. No last moment injection can prolong the agony. The pall-bearers will be many. The burial will be sumptuous, even if gruesome.

But lo, out of the abysmal depths into which the world of a bygone generation is being engulfed, there is rising now a new Continent of Thought.

Have you caught its viril lineaments upon the horizon?

Do you intend to become a citizen of it?

You do? Then you will have to do a great deal more thinking than is comfortable to most men. Yours will have to be original thinking—not popular slogans repeated *ad nauseam*, or easy platitudes. Yours will be the task of a pioneer, the goal

of an inspired leader, the sweat of indefatigable toil. Yours will also be the inevitable sadness of all forerunners and harbingers of light.

The Atomic Age is not an exploding bomb. Nor is it the Manhattan Project. The Atomic Age is a state of consciousness. It is a chain reaction of the human mind, revealing endless depths of human potentialities, uncovering secret potencies of triumphant living, loosening bonds of greed, selfishness, and lust, so that men may be set free upon the airways of spirit, and soar like eagles towards the Sun.

Pause a moment and reflect.

In the opening era of Atomic Power, war, as we have known it, will be dead. It has already lost its meaning. While some still think of it in a casual sort of way, their depraved thinking is out of step with the rush of events. No conflict can be interpreted any longer in terms of men contending in battle. It can be interpreted only in terms of a few collective holocausts and the probable cessation of civilization, as we know it. But this will not come to pass, even if the dangers of the present situation are perilous indeed and immediate.

No one recognizes these dangers more keenly than some of our leading scientists. In this, Theosophists are their allies. Witness the recent appeal of Albert Einstein:

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1946 MAY 23 AM 2 54

OUR WORLD FACES CRISIS AS YET UNPERCEIVED BY THOSE POSSESSING POWER TO MAKE GREAT DECISIONS FOR GOOD AND EVIL. UNLEASHED POWER OF THE ATOM HAS CHANGED EVERYTHING SAVE OUR MODES OF THINKING AND WE THUS DRIFT TOWARD UNPARALLELED CATASTROPHE. WE SCIENTIST WHO RELEASED THIS IMMENSE POWER HAVE OVERWHELMING RESPONSIBILITY IN THIS WORLD LIFE AND DEATH STRUGGLE TO HARNESS ATOM FOR BENEFIT OF MANKIND AND NOT FOR HUMANITY'S DESTRUCTION. BETHE CONDON SZILARD UREY AND FEDERATION OF AMERICAN SCIENTISTS JOIN ME IN THIS APPEAL AND BEG YOU TO SUPPORT OUR EFFORTS TO BRING REALIZATION TO AMERICA THAT MANKIND'S

DESTINY IS BEING DECIDED TODAY — NOW — THIS MOMENT. WE NEED TWO HUNDRED THOUSAND DOLLARS AT ONCE FOR NATIONWIDE CAMPAIGN TO LET THE PEOPLE KNOW THAT NEW TYPE OF THINKING ESSENTIAL IF MANKIND IS TO SURVIVE AND MOVE TOWARDS HIGHER LEVELS . . . WE ASK YOUR HELP IN THIS FATEFUL MOMENT AS SIGN THAT WE SCIENTISTS DO NOT STAND ALONE — ALBERT EINSTEIN, CHAIRMAN, EMERGENCY COMMITTEE OF ATOMIC SCIENTISTS, 90 NASSAU STREET, PRINCETON, NEW JERSEY.

No other road can now be trodden but the road of peaceful mutuality with all men, if the fruits of man's noblest endeavors are to survive. And they WILL survive. Mutuality means understanding. Understanding means knowledge—knowledge of each other, and the ability to see things in their proper perspective, and their harmonious relation to each other.

And our perspective is hopelessly distorted by the appalling remnants of a dying era of frustration and waste.

That harmonious perspective *must* be restored. There is no doubt about it.

The proximity of all men to each other in this age of flight imperiously demands it. The supreme worth of the human individual must be recognized and upheld. The glaring anachronisms must be eliminated.

We house some of our cattle in well-built, sanitary, ventilated, steam-heated barns (or are they barns?), and let thousands of human beings vegetate in filthy slums.

We spend millions on horses, "improving the breed," and let our children run loose and become delinquents and perverts before they become adults.

We tear each other's throats in a mad contest for higher wages and higher "standards of living," while other millions slave at twenty cents a day in the penal settlements we call our colonial empires.

We vote on bonds for new museums and wider beaches, and calmly watch

thousands of honest people flounder about without shelter.

We erect great institutions where the mysteries of physics and chemistry are taught, and then level these and other institutions with the very explosives which we learned therein how to utilize.

We build new colleges and sumptuous libraries in one part of the world, and endow them with millions (sometimes defrauded from honest and underpaid labor!), but we keep for three hundred and fifty years the seventy-two million Indonesians to their normal 92% of illiteracy.

"But this, you see, is Karma," we will be told. "The Karma of the human race is *very heavy*."

That's news! We had almost thought it was negligible!

Since when has the idea of Karma—of cause and effect and moral responsibility—been opposed to progress, opposed to improvement, to growth, to enlightenment and opportunity? That it has been used to cover up our individual and collective ineptitude, our laziness, our callousness and indifference, is a fact that few could possibly deny. That it will continue to be used as an excuse for inertia, is no startling prophecy—simply the recognition of our hopeless shallowness and our entrenched complacency.

One thing can be said with absolute surety. In the Atomic Age Karma *will* continue to operate. It will not be radiated out of existence and office by uranium fission.

Let us beware, however, lest our indifference and belated awakening engender more unfavorable Karma to add its deadly weight to previous installments. "Inaction in a deed of mercy becomes an action in a deadly sin," as pointed out by H. P. Blavatsky (inveterate "karmists," please note!).

"A new type of thinking essential" . . . Einstein is right!

The Atomic Age will provide it. The rising generation free from traditional inhibitions, will inject it into this decadent culture.

In the Atomic Age just dawning arrogant militarism and its handmaiden, economic exploitation, will be outlawed.

The children of the world—the promise of the future—will become the primary concern of every civilized State.

The underpaid labor will have become but an evil memory of the age of conquest, when the luxuries of the few gave the key-note and the reason for the existence of the many.

Political expediency will be supplanted by the cultural and ethical needs of the people.

Cunningly bred hatreds, fed by competing financial interests, will be replaced by mutual solidarity, and artificial scarcity in a world of abundance will be a nightmare of the past.

Leisure will be equally prized with toil, and will become the source of creativeness and peace.

But before these inevitable consequences can become daily actualities, men and women of the vast world will have to unite from continent to continent, determined to redeem the achievements of Science and to snatch them from the hands of those whose nefarious minds are dedicated to the pursuit of power and the enslavement of mankind.

"Nationalism and the split atom cannot exist together on the same planet," warned Dr. William Fowler, research director on rocket and atomic bomb projects during the war, speaking on July 10, 1946, at the Whittier Institute of International Relations. "I am not a pacifist, but a survivalist." As a solution, he urged the formation of a world government, which, he said, we must accept even if it meant a decrease in our standard of living. "The United Nations is only a step toward an

ultimate goal—a sovereign government of the United Nations of the world, a world government with executive, legislative and judicial branches.”

Dr. Robert Pettengill, economics professor at the University of Southern California, speaking at the same Institute, urged that people everywhere examine their present scale of values in the light of the atomic age. “Hitherto,” he said, “the primary values of most people have been guided by (1) primary obedience to the national state and (2) the preservation or attempt to preserve national independence. Unless individuals everywhere give their primary obedience to God and discipline their personal lives to use love to stamp out hate both within and between nations, our civilization is headed for destruction.”

Taking part in the same discussion, Norman Whitney, staff member of the American Friends Service Committee, reported that after the first atomic explosion at Los Alamos, a group of atomic scientists begged the army leaders and the President not to use the bomb on a populated place. “Despite these warnings,” he said, “two bombs were dropped on two Japanese cities, one at Nagasaki, which was the Christian center of that country. We have lost the moral leadership in the world, and there is only one way to gain it back.”

This must be done by YOU and ME. The efforts of others are not

enough. You and I must be in on it. Do I make myself clear?

Your pen, your word of mouth, your thought, your action, your effort—all count. They must be exercised, asserted, expressed, at every opportunity that comes along, dynamically so, backed by conviction, determination, and factual knowledge of the issues at stake.

Wishful thinking will be of no avail. Abstruse metaphysics will get you exactly nowhere. But practical Yoga will. The Yoga of self-mastery, the Yoga of thought-control, of one-pointedness towards a noble objective—the ultimate solidarity of the Human Race.

YOU have a stake in the Atomic Age.

There is at the core of you a nuclear system more powerful than any yet discovered by Science.

Start your own chain reaction of thought!

Loosen the bonds of inertia and penetrate with your own spiritual radiation the heavy clouds still drifting over the face of the life-giving Sun.

The future is in Your hands and Mine. It is wrapped in the very atoms of our bodies, in the vibratory potencies of our thought. It is gestating in the womb of our consciousness, waiting to be born.

What sort of World do you wish to live in?

One World . . . or None!

“...absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. The atom is elastic, *ergo*, the atom is divisible, and must consist of particles, or of sub-atoms. And these sub-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are elastic also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum*. But infinite divisibility of atoms resolves matter into simple centres of force, *i.e.*, precludes the possibility of conceiving matter as an *objective* substance....

Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.”

—H. P. Blavatsky, *The Secret Doctrine*, I, 519-20, written in 1888.

## The Theosophical Society and Its Aims

HENRY STEEL OLCOTT \*

When a new Society asks a hearing of the world it is sure to be challenged. The public has that vested right, and none but fools will object to its exercise . . . Men nowadays take nothing on faith, the era of enquiry and proof has come.

The Theosophical Society expects no exemption from the rule; has asked none; and my presence before this great audience, so soon after the arrival in India of our Committee, shows our readiness to give a reason for its existence. We believe it was a necessary outgrowth of the century. I hope to show you that the hour demanded its coming and that it was not born before its appointed time . . .

When our Society was organized . . . the very first section of the by-laws adopted . . . affirmed that the object of the Society was to obtain knowledge of all the laws of nature. This covers the whole range of natural phenomena, and everything that concerns mankind and his environments . . . The Society . . . is no propaganda, formed to disseminate fixed dogmas; therefore, as a Society, it has no creed to offer for the world's acceptance. It recognizes the great philosophical principle that while there is but one Absolute Truth, the differences among men only mark their respective apprehensions of that truth. It is not for me to say to you what this Absolute Truth is. If I were capable of doing so, then, for the first time since the world began, there would have appeared an infallible omniscient human mind upon earth . . .

We do believe in the immortality of the human soul, the "we" meaning all the representative Theosophists whose minds have opened to me. In truth, there is not much elbow-room in our Society for those who persistently deny this assumption, for what advantage is there in studying all these primitive, sublime utterances of the *Vedas*, the *Zend Avesta*, the *Tripitaka*, about the soul and a future life, if a man is incapable of realizing the idea of a spiritual self at all? Let such an one take his balance and weigh and count over, and christen the motes of nature's dust-heap; and get ribbons for catching a new bug; and tiles for impaling a new beetle. He will die happy in the thought that his name, though Latinised or Hellenised past recognition, will be transmitted to posterity in connection with the solar refrangibility of the cucumber, or some other discovery of equally momentous importance.

The study of occult science has a twofold value. First, that of teaching us that there is a world of Force within this visible world of Phenomena; and, second, in stimulating the student to acquire, by self-discipline and education, a knowledge of his soul-powers and the ability to employ them. How appropriate is the term "occult science," when applied to the careful observation of the phenomena of force, is apparent when we read the confessions of scientific leaders as to the limitations of their positive knowledge . . . You cannot open a book on chemistry, physiology, or hygiene, without stumbling upon admissions that there are fathomless abysses in all modern science . . . Who, then, can tell us of the inner man? Who guards the keys of the secret chamber, and where do they hang? What dragons lie in the path? America cannot tell us, Europe cannot — for we have questioned both. But in the Western libraries we found old books which tell that in the olden times there was a class of men, who had discovered these secrets, had interrogated nature behind her veil. These men lived in the lands now called

\* Col. Henry S. Olcott was, with H. P. Blavatsky and William Q. Judge, one of the three chief Founders of the modern Theosophical Society, organized at New York in 1875. Early in 1879, Madam Blavatsky and Col. Olcott went to India. The above extracts are from a memorable lecture delivered by H. S. Olcott at the Framji Cowasji Hall, Bombay, on March 23rd, 1879. Reprinted from *The Theosophist*, August, 1932.

Tibet, India, Persia, Chaldea, Egypt, and Greece. We find traces of them even in the sacred literature of Mexico and Peru. And we have been told that this sacred science is not extinct, but still survives, and is practised by men who carefully guard their knowledge from profane hands...

To what highest good do we aspire? What is the highest good, but to know something of man and his powers, to discover the best means to benefit humanity — physically, morally, spiritually? To this we aspire... As to our ideas of the next world, the aid of metaphysics would have to be invoked to answer the question. Suffice it that we do not fancy the other world to be gross like this... Most men are apt to brutalise the next world in trying to construct a tangible idea for the mind to rest upon... Is it not enough to conceive of a future state of existence corresponding with the new necessities of the soul that has passed through and out of the cycle of matter and become a subjective entity? Can we not realise a life apart from the use of pots and ladles, easy chairs and mosquito curtains? Even the Jivanmukta, or soul emancipated, while living in this world, loses all sense of relationship to it and its grossness. How much more perfect the contrast, then, between our narrow physical life and the Bhavitātman, or soul universalised — the soul having sympathies with the Universal Good, True, Just, and being absorbed in Universal Love...

... How can one be helped to acquire the mastery over his baser nature? Mighty problem — how change the brute into the angel? Why ask for the obvious answer to so simple a question? Does my friend imagine there is more than one way in which it can be done? Can any other but one's own self effect this purification, this splendid conquest, in comparison with whose glory all the greatest victories of war sink into contemptible insignificance? There must be, first, the belief that this conquest is possible; then, knowledge of the method; then, practice. Men only passively animal become brutal from ignorance of the consequences of the first downward step. So, too, they fail to become god-like, because of their ignorance of the potentiality of effort. Certainly one can never improve himself who is satisfied with his present circumstances. The reformer is of necessity a discontented man — discontented with what pleases common souls; striving after something better. Self-reform exacts the same temperament. A man who thinks well of his vices, his prejudices, superstitions, his habits, his physical, mental, moral state, is in no mood to begin to climb the high ladder that reaches from the world of his littleness to a broader one. He had better roll over in his mire, and dismiss Theosophy with a grunt of impatience.

Great results are achieved by achieving little ones in turn; great armies may be beaten in detail by an inferior force; constant dripping of little water-drops wears away the hardest rock. You and I are so many aggregations of good and bad qualities. If we wish to better our characters, increase our capabilities, strengthen our will-power, we must begin with small things and pass to greater ones. Do you want to control the hidden forces of Nature, and rule in her domain as a king-consort? Then begin with the first pettiness, the smallest flaw you can find in yourself, and remove that. It may be a mean vanity, a jealousy of some one's success, a strong predilection, or a strong antipathy for some one thing, person, caste, or a supercilious self-sufficiency that prevents you forming a fair judgment of other men's countries, food, dress, customs, or ideas; or an inordinate fondness for something you eat, drink, or amuse yourself with. It matters not; if it is a blemish, if it stands in the way of your perfect and absolute enfranchisement from the rule of this sensuous world, "pluck it out and cast it from thee." This done, you may pass on.



... If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence; and give good example as well as good advice. Useless to gather into Samâjas, and talk prettily of reform, and print translations and commentaries, if the Samâjists are to relapse into customs they abhor in their hearts, and observe ceremonies that to them are but superstition, and throw all their enlightenment to the dogs. Useless for Native gentlemen to sit at the tables of Europeans, in apparent cordial equality, if they have not the moral courage to break bread with them in their own houses. Not of such stuff are the saviours of Nations made.

... We have chosen this land for our home, and feel a desire to help it and its people in any way practicable, however humble, without meddling ourselves with its politics, in which, as American citizens, we have, ... neither the right nor inclination to intrude ourselves.

... The Indian Press has spoken of it as a very strange thing that Western people should have come here to learn instead of to teach, as though there were nothing in India worth the learning ... It makes me realize how completely modern India ignores the achievements of ancient Aryavarta. It shows how complete is the eclipse of Aryan wisdom when people from the other side of the globe could know more of the essence of Vedic philosophy than the direct descendants of the Rishis themselves ... Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot yet hear his approaching footsteps, but he will come, as the man always does come when the hour of destiny strikes. He will come, not as a disturber of the peace, but as the expounder of principles, the instructor in philosophy. He will encourage study, not inflame passion, he will scatter blessing, not sorrow ... Oh for a Hindu great enough in soul, wise enough in mind, sublime enough in courage, to prepare the way for the coming of this needed Regenerator! Oh for one Indian of so grand a mould that his appeals to his country-men would fire every heart with a noble emulation to revive the glories of that bygone time, when India poured out her people into the empty lap of the West, and gave the arts and sciences, and even language itself, to the outside world! ... Ah, young men of promise ... be Indian first, and caste-men afterwards if you will. Is there not one of you to send the electric spark through this inert mass and make it quiver with emotion? Here lies a mighty Nation like a giant benumbed with sloth, and no one to arouse its potential energies ... The fault does not lie with the masses ... It lies at the door of the educated class ... You have run through the curricula of science and literature, and made no practical application of your acquired knowledge. The sentries of this sleeping Nation neglect their duty.

But as the unrestful ocean has its flux and reflux, so all throughout nature the law of periodicity asserts itself. Nations come and go, slumber and re-awaken. Inactivity is of necessity limited. The soul of Aryavarta keeps vigil within the dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of Time, which has stamped into dust the vestiges of many a Nation, has not obliterated those treasures of human thought and human inspiration. The youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor cut in the heart of the mountains, from every secret Vihâra where the custodians of the sacred Science keep alive the torch of primitive wisdom, comes a whispering voice, saying: "Children, your Mother is not dead, but only sleepeth."

# The Hierarchical Government of the Theosophical Society

J. EMORY CLAPP

Those who were members of the Theosophical Society (Point Loma) during the early days of G. de Purucker's administration will doubtless recall that when he first elaborated on "Hierarchies" as one of the Seven Jewels of Wisdom, students generally found much difficulty in understanding the subject; and it is quite evident that even today our members experience the same difficulty. The reason for this seems to be that most of our members are not deep students and find it hard to get the spiritual point of view, as ordinary life is devoted almost wholly to things of a material nature; whereas Theosophical teachings or doctrines require an understanding of both spirit and matter, for neither one of these can exist without the other, simply because they are not two separate things but merely opposite poles of one and the same thing.

It is not the province of this article to enter into an explanation of the doctrine of Hierarchies as the works of G. de P. have taken up that subject most fully, especially *Fundamentals of the Esoteric Philosophy* and, in more condensed form, his *Occult Glossary*. When we take up the matter of the hierarchical system of government, we need only refer to *Messages to Conventions*, and more particularly the address to the European Convention of 1932 (pp. 34-42). It is regrettable that more of our members do not make an earnest and sincere study of this remarkable book, for it treats most fully, not only of methods and policies, but also of the principles which underlie the policies and which therefore are really inseparable from the latter. Methods, on the other hand, involve only matters of detail and may be changed to suit the circumstances. Policies, as expressed by G. de P., are necessarily not only of long range, but unvary-

ing in substance and principle, so that the policies of one Leader must be consistent with that of all other Leaders and indeed of the Masters also. That G. de P.'s policies were deeply involved in the matter of principle is seen in his plea to the Cabinet of the T.S.: "I most earnestly beseech the Cabinet, forever to continue the same general policies that I have inaugurated since I took office."

We find one particularly illuminating statement on page 34 of *Messages*: "The very structure of hierarchical government is that the fire of life and of thought, i.e. the delegation of authority, exists from the hierarch or summit through all intermediate stages down to the lowest, and that each individual member throughout the hierarchy is an integral portion of the government of which it forms a part." Here we should note that the term 'delegate' means to *commit* or *entrust* rather than to *exercise* authority, as most people seem to think. Committing or entrusting implies an acceptance of obligation of a voluntary nature to fulfil the matter entrusted; nor is there any implication of impelling those who are delegated. By the voluntary acceptance of the authority delegated, the delegate becomes "an integral portion" of the government with authority or power to act. To continue the quotation: "There cannot be a hierarchy without a delegation of authority from top to bottom, which is equivalent to a delegation of responsibility from the head to what men call the lowest integral unit of the hierarchy." Before leaving this particular statement, we would call attention to the reference to "the fire of life and of thought" or the instilling of spiritual inspiration into the delegate, something manifestly impossible by compulsion.

Hence, from no standpoint can compulsion have any place in a true hierarchial system.

There are some four or five other statements which greatly help to an understanding of this subject and as they need no further comment or clarification, we will let them stand by themselves.

"No single individual of the Society is dispossessed of delegated responsibility and the prerogatives of individual initiative." (p. 39.)

"In a hierarchy every individual is not merely an integral and component part of the hierarchy, but *de facto* takes his own individual work and is individually responsible therefor; and in a democracy it is exactly the same — or should be." (p. 35.)

"H.P.B. came forth from her Masters into the world to do a great work; she was charged to found a Society, and this Society was originally intended to have as its fundamental principle of government the utmost freedom for every individual member thereof, combined with individual inalienable responsibility; because only in this manner can a true hierarchical government exist." (p. 37.)

"We Theosophists are linked with the gods, I repeat it *linked with the gods*, and with the hierarchical systematic organization, and it is our duty to recognize this fact and to obey

... but to 'obey' not as slaves obey, but as free men obey the dictates of conscience and the impulses to do noble deeds. Obey the Voice within! This is spiritual hierarchical government." (p. 40.)

"If the day ever come, my Brothers, when you find that the Leader of the Theosophical Society, or any President of any National Section thereof, becomes what the Americans call a 'boss,' you will know that structural decay and degeneration have set in amongst us. The very essence of the hierarchical system of our Masters' work is brotherhood, love, compassion, strong intellect and vigorous and alert discrimination, including the incessant stimulation of the spiritual and intellectual faculties in the individuals composing our body-corporate. *Remember these words.*" (p. 39—Italics mine—J.E.C.)

"The government of the T.S. is this: Every National Section is autonomous under the provisions of the Constitution of the T.S. This means that it runs its own affairs as it will, well or badly. The Leader never interferes with the internal affairs of a National Section... Remember, Companions, you will never learn what responsibility is, you will never learn how to stand on your own feet, and do your own job like men, until you are willing to do it." (p. 201.)

"It is not bibliolatry based on our Theosophical text-books which marks the genuine Theosophist. It is not shutting ourselves within the narrow and restricted bounds of egoistic and self-sufficient organizations which will prove those doing so to be genuine Theosophists, nor are they true to the teachings of the Masters and of their Messenger H. P. Blavatsky, who preach and teach Theosophy, but refuse to practice it. 'Theosophist is who Theosophy does,' once wrote H. P. Blavatsky, and wiser words were never written. Mere brain-mind acquaintance with Theosophic text-books does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical teachings, and who carries these teachings into actual practice in his daily affairs. It is brotherhood: first, last, and all the time, that should be the guiding principle in life, not only of each Theosophist's own life, but of the policy guiding any Theosophical organization...."

—G. de Purucker, *Messages to Conventions*, p. 196.

## A Life Worth Living

POLLY CARR

This is the story of Mary McLeod Bethune. It is a story of special interest to Theosophists—for the life of this woman is another case in proof of one of Theosophy's basic tenets.

And that is, of course, that the great, the highly-evolved individual is not enslaved by his environment. He takes the materials of his life—however shoddy they may seem to be—and with them he does what he will.

It is the greatest, the most heartening encouragement, to study the lives of these rare individuals. Probably you have your own favorite list. It may include the name of Abraham Lincoln—or perhaps that of George Washington Carver. It could well include the name of Mary McLeod Bethune.

She was born with the traditional "Three Strikes" against her. First of all, she was of the female sex. Secondly, her origin was as humble as could be imagined... her parents were desperately poor. Thirdly—and most damning—she was a Negro... the child of slave parents.

Any one of these might be enough to discourage the average person from any particularly far-reaching ambition.

But Mrs. Bethune, who couldn't read or write until she was 11, now is known and loved, literally, by millions.

Once the girl, Mary McLeod, started to learn, she couldn't get enough "learning." She wanted more education—and more—and more. And she wanted to share her wonderful knowledge with others. She taught her first school lessons to her family—17 children there were; Mary was the 15th. They sat around in the candle-lighted log cabin at night—tired from the day's work in the cotton fields—but willing to learn from Mary.

People usually were willing to learn from Mary—and to take orders from her, too. So she naturally started organizing, teaching, executing... getting things done. She set up her first school in Daytona Beach, Florida. Capital: \$1.50. Pupils: her son and five little girls. Materials: charcoal for pencils, mashed elderberries for ink. And hand-repaired furniture from the city dump.

You couldn't say the school prospered at first exactly—but it grew. Two years later, Mrs. Bethune owned the ground on which the unsavory city dump so long had flourished. She financed the deal by selling sweet potato pie and ice-cream to railroad construction gangs.

She built Faith Hall with the help of workmen who used second-hand bricks—and who took out part of their pay in tuition.

Bethune-Cookman College — as it is known now — is a four-year accredited college today — a college which has turned out two thousand graduates. It concentrates for the most part on vocational and trade skills — and, in particular, on teacher-training.

Mrs. Bethune volunteers the answer to a question she supposes you might ask. "Why is teacher-training so important?" "Because the state of Florida," she will answer, "does not permit white teachers to teach Negroes in public schools. And in all of Florida, where 500,000 Negroes live, there is only one school of higher education provided for Negroes."

Yes, it is clear enough. The work at Bethune-Cookman college is important.

Also important are some of the other jobs Mary Bethune has held. President Roosevelt, during the depression, appointed her as head of the Negro division of the National Youth Administration. At the United

Nations conference in San Francisco last year, she served as one of the team of advisers to the five U. S. voting delegates. Quite an honor for a woman—to say nothing of one who happens to be a Negro, in our society of false divisions and barriers.

Mrs. Bethune also is president of the National Council of Negro Women—an organization which she founded—and the Los Angeles chapter of which is headed by an old friend of Mary Bethune, Dr. Veda Somerville, a distinguished and charming woman herself).

Mrs. Bethune—now 71—is possessed of a remarkable vigor and strength. Every morning she reads a passage to her fellow workers from a devotional book—and one of her favorite passages is this: "With this new day, O God, let some new strength be mine." From some source, Mary Bethune always has received that strength "to get things done."

Mary Bethune may not look like your traditional concept of a queen. But she has a regal bearing, a queenly demeanor—and a self-assuredness

which commands respect.

More than that—there is a warmth and kindness, a truly human current, which reaches you and calls forth a response. When great actresses have it, they call it "empathy."

And, above all, there is a keen, sharp, ever-functioning intelligence—something more alive and vibrant than intellect—rather, a never-static wisdom which, perhaps, has its source in intuition.

That warmth and wisdom combine to bring us this message of Mrs. Bethune's life—in these, her own words:

"Let me say this. The time has come for us to think—not as races or nations—but to think together in a spirit of love. It is time to cut down the mountains, to lift up the valleys, and to build a broad democratic plain on which all might walk together toward peace, freedom, economic security and brotherhood."

Truly and theosophically spoken! These words might, indeed, have come from the mind and heart of another great woman—Helena Petrovna Blavatsky.

## Thoughts on a New Race

CECIL HIND

Perhaps a more apt title would be: "Think as Young as You Are," since this is written for youngsters—and Oldsters. And if some synonyms are wanted for Oldsters, we can call them Reactionaries, Shellbacks, old Fuddy-Duddies, and so on. There aren't *too* many of them. But when we find one, we find his (or her) thinking has gotten into a groove.

Let me get right out on a limb right here, for it is my opinion that we are doing some very blind, worm-like thinking on the Pacific Coast. And elsewhere! For years we have talked about the Coming Race—the tall, straight-limbed, fine-thinking ones. For years we have been pointing at this child, and that child, feeling much more than half-convinced that here were some specimens.

We were right. They *are* here. And it has been a marvelous experience, recognizing them as the glorious young precursors. Wondrous children. Fine intellects. Something deep within them that Oldsters only barely sense is there. The Coming Race is arriving, to bring a new glory to our Earth Planet.

You've heard something like that before.

Do you know, though, what has happened? We Oldsters have found the *rara avis*—the beautiful new specimen—rising from our soil; the first shoots, and millions following. And what have we done? We have chucked some more of our rotten old soil, and our dubious humus, on top of these first, fine specimens. And they are choking and stifling under it, right now.

So I'm writing this to our youngsters—this article — hoping to set them free. I know where they are. They are in our classrooms, in our workrooms, and in our high schools and colleges. They are the serious ones; the wondering ones. Even before adolescence, they know what is going on—and I mean by that, that at an incredibly early age they have their fabulous intellects, and understandings, at work.

However, they don't make the impressions that some persons might look for. They are not blustering, and impressive, and domineering. They are not apt at tart and smart repartee. They are not even very vocal. But you will find them appraising—appraising and appraising, always; studying, weighing, analysing. And when they speak, they are probably very seldom understood. I would go much further, and state that they are never WHOLLY understood.

Don't ponder over that statement too long, though. After all, this earth is now theirs, and it is time we looked upon ourselves as the Vanishing Race—we Oldsters. After all, if we cannot understand these young migrants, it surely isn't any fault of theirs!

The situation is much like the history of the American Indian, who discovered a new race on his shores—a race which happened to be easily recognizable, because it was white. As ship after ship landed more settlers, certain wise men among the Indians told their people that this was the beginning of the end. And so, in great measure, it was. And the Indian, in great numbers, has gone to his happy hunting grounds.

We Oldsters should prepare ourselves for a similar fate.

What I would really like to do, though, is speed our passing. But before you are overcome with consternation, I hasten to beg not to be misunderstood. I am not advocating

the immolation of everyone over forty-six—or even over one hundred and forty-six. But I do urge this, that we realize as quickly as possible that a greater race is slipping in amongst us. Theirs is to be the rule, not ours. Theirs the Dominion—and the Power—and the Glory—and in their domain the power and the glory shall be as great as anything earth has ever known.

So let us listen to them. Let us urge them to speak. Let us cast off the dubious humus of our leaden ideas, and our restraining ways, and instead get the Youngsters of the Pacific Coast, and elsewhere, to think—and speak—as young as they are!

Many will shy away from the idea. Yet there are voices among the young of today that are well worth listening to. They are voices from a New Day—a Coming Day—and the Dawn is already here.

So speak fearlessly, you who are inheriting the Earth. And think! Think as young as you are!

And if I would add one last word, it is this:

The Old is done for... decadent... and decaying. Doddering Oldsters will clutch their money bags and prattle of their gold; not knowing that their gold has gone to dross, and that their power was never, at best, more than a chimera, a miasma, fouling the heart and the mind.

You Old Ones—step aside!—and quickly!—for your vaunted might has never been but a step from the abyss. Today is a New Day, and a New Race. To them the torch! Lit by flames no Oldster's hand can kindle; by flames no Oldster's eyes can see.

With happy words of welcome, let us depart; for the Happy Hunting Grounds are calling.

New Race! Welcome! And—farewell.

## Thoughts by the Wayside

Not the least of the advantages of a vagabond-like existence is the ability that it gives to make comparisons between man and all the other forms of material life on this planet.

A close study of animal life reveals that, not having the power of verbal expression, animals reveal by their ACTIONS alone that which they really are.

In the case of man it is found that he often relies on vocal or written expression as a mere form of camouflage to cover up or detract attention from his actions, the latter so often belying his words.

In our so-called civilized world, it is a common habit to conceal a motive or an action, or to try and find a worthy reason for an unholy cause, by quoting verbosely from some weighty tome written by an acknowledged master. There is nothing so deadly as the chopped-up quotation, where words are twisted in meaning by clever delusion or lack of stating what they directly referred to.

Adolph Hitler, Napoleon, Bismarck and many, many others who sought to seize power and rule by domination and suggestions have used the wordy barrages mentioned. They deceived the people for a time, but sooner or later their ACTIONS unmasked their true purposes and all of them have crashed, but only after much harm had been committed. The ancient saying: "The Forces of Evil are a Law of Annihilation to themselves alone" is a true statement; it is based on the Divine Provision that ACTIONS finally disclose the hand of even the cleverest camouflager with words. Elimination always follows such disclosures, BALANCE is restored.

It is only the very unobservant who are deceived by these camouflage methods. No *Wayfarer* could be; his observation of all the Kingdoms of Nature has taught him that there is only one way of being able to appraise a man, and that is to observe carefully his ACTIONS and disregard

entirely his words, if the latter belie his actions.

Anyone skilled in the art can deceive many by honeyed words, bolstered by carefully selected extracts from the words of others. However, the Divine Laws that rule this Universe decree that it is a rare man who can deceive another when it is found that his actions are in direct opposition to the words uttered or written.

Here again Theosophy enters the picture as an aid. It is a searchlight whose light is searing only to the untrue and those who would dominate others ruthlessly. Theosophy is an ethical system of great merit. It is based on mankind being divinely ruled by the great Trinity: Sincerity—Honesty—Justice. Theosophy states that even a tyro on the Path of Self-Correction, which is the Theosophic one, must be absolutely SINCERE in his ideals and aspirations, HONEST in all his planning, and JUST in all his actions. The Trinity mentioned is the basis of all masterliness, of all chelaship, and even of all aspirants who merely await outside the door or carry the message of those within.

Hence, due to Theosophy, one is furnished a true gauge by which to appraise the historical characters mentioned, as well as many minor individuals, even down to the everyday walks of life. It is not for naught that one has heard: "By their FRUITS (actions) shall ye know them," "ACTIONS speak louder than words," and many other aphorisms.

Thank the Spiritual Intelligences for seeing to it that animal life has protective camouflage alone. Only Man, having FREE-WILL, uses words to excuse his actions. The hooded cobra sings not a bird-like song, neither does the vicious scorpion chirp pleasantly like a cricket.

MORAL:—Observe actions, disregard all words unless supported by these actions.

And that's Analytical Theosophy.  
*The Wayfarer.*

Hubert S. Turner

ON OUR BOOKSHELF: *The Perennial Philosophy*, by Aldous L. Huxley, Harper and Bros., 1945.

"If an arhat thinks to himself he is an arhat, this is proof that he is not an arhat." — Buddhist Saying quoted in *The Perennial Philosophy*.

I am one of those who feel grateful for not being a learned critic who must write reviews for highbrow journals and magazines on literary events.

When Aldous Huxley's *Perennial Philosophy* came into my hands early in the spring as a lay-reader, I was not expected to pass judgment on it the following day. Now, as spring is passing into summer, I have finished reading it and shall put it on my bookshelf within easy reach, together with other books, marked and worn from much use, such as the Bhagavad-Gitâ, the Voice of the Silence, the Tao-teh-Ching, the Golden Precepts of Esotericism, and the Imitation of Christ.

Having read it, I feel the satisfaction to have spent day after day, in the quiet and solitude of early mornings, in the serene company of saints and sages of different time-periods and tongues. As to the author, he has had the exceeding high taste of remaining in the background. Yet, I have been aware all the time of his presence and guidance.

Already in the opening pages I realized that in the august presence of genuine Wisdom you must lay aside the busy brain-mind-self, and attune yourself to the simple language, the unique imagery of these master-exponents of the Inner Life.

Paradoxical as it may sound, *The Perennial Philosophy* is a most timely work and one cannot but feel deeply grateful to Aldous Huxley for having again given us an important book to bestir us in our smugness, our self-sufficiency and cocksureness. Its quality will counteract the mediocrity in taste, and the leaning towards the "quasi" and "pseudo" in philosophical, metaphysical, and mystical thought today.

On the other hand the reception of *The Perennial Philosophy* proves that the people are hungry for the "bread of life"; and it is probably only human that it should whet the appetite to have it prepared and served by a recognized and brilliant writer, whom we cannot blame for other-worldliness, but who stands right in our sophisticated midst. Wherever may be his feet, his head, we must admit, is among the stars.

—Maja W. Syngé.

## **Theosophical Activities**

(PARTIAL LIST)

### **LOS ANGELES —**

Lodge No. 60. Sven Eck, President. Public Lecture first Sunday of every month, 3:00 P.M., at 330 No. Western Ave. For information regarding Classes, etc., call FE-5914.

Lodge No. 58. Mrs. Bessie M. Dirckley, President. Meetings held on Fridays, 8:00 P.M., 831 No. Mariposa Ave. Call for information OL-3063.

Young People's Lodge No. 36. Richard H. Cutting, President. For information call NO-16129 or FI-5521.

Theosophical Information Office. Boris de Zirkoff in charge. Room 240, Western Bldg., 553 So. Western Ave., L. A. 5, FI-5221. Books for sale; lending library. Editorial offices of "Theosophia."

### **SAN DIEGO —**

Public Lectures every Sunday, 3:00 P.M., Theosophical Center, Fourth Ave. and Olive St., Jackson 1740. Local and out-of-town speakers. For information call T. Marriott, Franklin 7663.

Lodge No. 1. Foster L. Griffiths, President. Meetings every Friday, 8:00 P.M., at above address.

Lodge No. 65. Men's Lodge. George L. Caffee, President. Meets every second Wednesday, 8:00 P.M., at above address. For information call Wm. W. Stevens, Sec'y, Woodcrest 3453.



# THEOSOPHIA

*A LIVING PHILOSOPHY FOR HUMANITY*

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INCOMING TIDE ON THE SHORES OF POINT LOMA, CALIFORNIA

# THEOSOPHIA

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## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement
- To challenge bigotry and superstition in every form

EDITOR: Boris de Zirkoff

CONTRIBUTING EDITORS: Irene Ponsonby, Dr. Sven Eek, J. Emory Clapp,  
Maj. Hubert S. Turner

ADVISORY BOARD: Hon. Frank G. Finlayson, Jan H. Venema, Hendrik Oosterink,  
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## A THOUGHT TO REMEMBER.....

To be intelligent we must maintain an open mind. We must think accurately and reason logically, and to do this we must keep our minds free from prejudice and passion. If we are to be intelligent, we must lay aside every bias. It is much easier to be taken in by emotionally satisfying propaganda, than to face the stark and blunt truth.

To be intelligent we must gird ourselves with doubt. The first rate mind is skeptical towards its dearest convictions. When we suggest doubt as an essential to intelligence, we realize that we are setting ourselves against the prevailing notion of the masses, to whom doubt is something villainous and destructive.

Lazy people wish for certainty, not in order that they may think better, but in order that they may be relieved of the necessity of thinking.

Timorous people cling tenaciously to old beliefs in the face of evidence which seems to others to disprove them, because they are unwilling to face the responsibility of change. What is more unfortunate still, autocratic religious leaders, dreading the consequences of the misuse of freedom in others, try to impose their own beliefs on society at large, and condemn any departure from conventional standards as immoral.

The doubters, the rebels, have been the greatest benefactors of the world. It is their names that have gone down in history, and not that of the conservatives. The voice of the majority may be that of forced triumph, content with the plaudits of the hour, reckoning little of the morrow. The dissenter speaks to the future, and his voice is pitched to a key that will carry through the years.

Many people are fearful that doubt will shatter their cherished faith and traditions. But why should we fear? If there is truth in them, they will survive the most intense questioning and will be cherished all the more strongly and ardently. Doubt is simply a protection against credulity and fatuous ignorance, and an insurance against being mentally swindled.

—Thos. L. Clarke, in *Free Mind*, July-August, 1945.

## History Does Not Wait!

BORIS DE ZIRKOFF

"... despite the agony and the sadness that we humans in our blindness feel, there is the wind of the spirit sweeping over the earth, rearranging, remaking, reshaping..."—G. de Purucker.

The foremost object of the modern Theosophical Movement, as embodied in the original Theosophical Society of 1875, has ever been the formation of a *nucleus of a Universal Brotherhood of Humanity*.

All other objects of the Society are subsidiary and therefore of lesser importance, however noble and valuable they may be.

The Founders of the Society considered its primary object of such paramount importance that the name of the organization remained for a long time "The Theosophical Society, or Universal Brotherhood."

To appraise, therefore, the degree of success of the Society in the modern world, it is not sufficient to consider, as is only too often done, the relatively wide spread of certain ancient teachings in different parts of the globe; or to point to a radically changed outlook in modern Science, as being due to a very great extent to the presence of Theosophical concepts in the very "atmosphere" of human thought.

The question is: Has the Theosophical Society created a well-integrated *living nucleus* of a genuine Universal Brotherhood of Humanity, which stands today as a glaring example of what can be done for the future welfare of the human race?

With all due recognition of the fact that many honest attempts in this direction have been made, and that these have been temporarily successful on a very small scale and in a very imperfect way, it is, however, impossible to say that the Society, in any of its ramifications, has succeeded in the realization of its first and foremost object.

To be sure, there exist in the Theosophical Societies of today some men and women inwardly dedicated to the

supreme Ideal of Human Brotherhood, nay, the Brotherhood or Oneness of *All Life*. Their dedication is exemplified in action and in words, often in action alone. They are little centers of light, wherein the first object of the Theosophical Movement is a *living reality*.

These men and women are very few. Their names are little known, or not known at all. Their titles and outward achievements are not blazoned forth on the pages of theosophical annals. They are not congregated in centers, communities or settlements. Unbeknown to their own mortal minds, they are the pillars of the genuine Theosophical Movement, and redeem, at least to some extent, the unpalatable record of the Societies' public destinies, as exemplified in the seventy-odd years of Theosophical history.

Were these men and women an organized unit, without losing their high qualities of inner achievement, one could perchance talk of a *nucleus* of Universal Brotherhood, in this, that, or another part of the world. As it is, they are scattered far and wide, and to speak of a nucleus in connection with them would be to use this word in a very loose and general meaning, hardly applicable to the case.

As far as *organized* Theosophical effort is concerned, history will have to record its dismal failure to form a nucleus of *genuine Brotherhood* on universal lines.

The Theosophical Societies of today are more interested in intellectual subtleties and points of doctrine than in the practical application to daily and mutual life of the noble ethical ideas, which alone can bring us to the actual realization of a living

Brotherhood on whatever scale it may be.

The great majority of men and women connected with any Theosophical organized effort show themselves often to be doctrinaires first and Theosophists after. This is the royal road to the formation of a Church.

Brotherhood, whether Universal and Cosmic, or of the every-day-garden-variety, applied in the common pin-pricks of life, may be an idea difficult to define in exact and punctilious words. Yet most people, if they pause to think at all, will know *inwardly* what it means, and will recognize it *outwardly*, when they see it in action.

When a Theosophical Lodge frowns at admitting Negroes to its gatherings; when members of the Society advocate, privately or publicly, reactionary ideas of human exploitation and discrimination; when they use some distortion of ancient teachings to support the political ideas of *racism*; when official organs of one or another Society uphold the political ideas of a portion of mankind, engaged in a war of extermination, as against the political ideas of the other portion; when the humanitarian and progressive ideas of one or another member are branded by his co-workers as being but political slogans and propaganda; and when hundreds of otherwise good men and women spend their lives mainly in the pursuit of intellectual knowledge for themselves, without the slightest regard to the problems of the Human Race in general,—Brotherhood becomes worse than the sounding brass and the tinkling cymbals of the Scriptures, nay, it becomes a comfortable and convenient screen behind which to hide the whited sepulcher of moral desolation and iniquity.

We challenge anyone within the organized bodies of the modern Theosophical Movement to tell us where we are wrong in stating this, and just exactly how!

A brief and even superficial survey of many a movement in this world would show anyone who is not blind that brotherhood exists as a *living reality* in many of them; as a matter of fact it exists in some of them with a far greater power and vitality than it manifests today in the organized Theosophical Societies. It is a solemn thought which is worth pondering over. Today the sands of many a cycle are running out. We are all weighed in the balance. It is a time of appraisal. Judgments are daily meted out, and sentences are pronounced.

The one great Thought which is flashing today from one part of the world to another, in these opening days of the Atomic Age, is that we live in a world which is *One World*, and that we are all, everyone of us, fellow-passengers on a ship sailing the ethers of infinite Space.

We are fellow-pilgrims upon the same endless pilgrimage-road which winds through the cyclic corridors of Time, up the slopes of spiritual awakening and growth, towards heights undreamt of and future glories beyond human imagination to conceive.

In this One World inhabited by a family of humans whose nature, destinies, and characteristics are inextricably interwoven and for ever knitted together in indissoluble union, a divided Theosophical Movement made up of individual fragments is an anachronism which, if not eliminated from within the Movement itself, will be by-passed by the ineluctable logic of History and swept into some obscure corner of the human arena, onto "some sandbank of thought or another, and there remain a stranded carcass to moulder and die," as eloquently pointed out by H. P. Blavatsky (*The Key to Theosophy*, p. 305).

It is a habit indulged in by many members of the Theosophical Society to point out the innumerable divisions within the Christian Church, forgetting all the time that their

own Movement is equally divided, and for reasons often much less plausible and fundamental than those which gave rise to the fragments of the original Christian Movement. It is again the case of the pot calling the kettle black.

Unless a re-unification of organized Theosophy becomes an actuality in the modern era, its ramifications and sub-divisions will only increase. As union, solidarity, oneness, and co-operation, are to be the key-notes of the coming era of thought, the divided Theosophical Movement will be unable to serve as a fit channel for the transmission of new ideas coming from the Center of Light, behind the veil of outward phenomena and forms. Its own antagonistic and unbrotherly fragmentations will be the chief cause of this.

The only way out of this unfortunate predicament is to return as fast as we may to the original platform of the modern Theosophical effort, as initiated in 1875 by H. P. Blavatsky, William Quan Judge, Henry Steel Olcott, and their co-workers, under the specific instructions of their own Teachers.

This original platform was primarily concerned with the formation of a *nucleus* of a Universal Brotherhood of Humanity powerful enough in the *living force* of its spirituality to be the channel for true inspiration, and the example for countless men and women seeking the Light.

No intellectual studies, no beautifully-worded lectures, no psychic investigations, no charitable activities or social work, no meditations or exercises intended to develop one's astral senses of perception, and no personal achievements along lines of purely selfish attainment, can be of any help in creating a living center of spirituality, or in forming a matrix through which higher forces will find it possible and advisable to manifest and work.

Universal Brotherhood, if it means anything at all, means an intense and

living realization of the *Oneness of all life*, of the indissoluble unity of all evolving creatures, of the unbreakable bonds which bind and unite all things. That realization, to be of any moment in the affairs of the world, must be more than an intellectual theory. It must become a *way of life*, a *code of conduct*, a *method of living*. Its power must become felt in the "atmosphere" of the man or woman who lives it, or the community which is based upon, and practices its implications.

To *live* a life of Brotherhood does not mean to give up Principles when these are involved in order to "keep the peace;" it does not mean to pamper to personalities when these assert themselves, as they will from time to time. It means a life based upon Principles, and based so firmly that personalities recede into an insignificant background and are transmuted in the light of the unifying bond.

Living Brotherhood means strength of character, not weakness. It means conviction, positivity, justice tempered with mercy, perspective and vision beyond the narrow confines of personal horizons. It means kindness, compassion, sympathy for the souls of men, the ability to understand and to forgive, the strength to stand alone and the ability to work collectively in joyful competition. It means courage in adversity, fearlessness in danger, gentleness in word and action, firmness in conviction, magnanimity to all and at all times, self-alienation, forgetfulness of wrong to oneself, dauntless defense of those unjustly attacked, abiding and sincere friendship, searching penetration of the mysteries of life with the intuitive powers of an illumined mind.

Living Brotherhood means all these things and a few others similar to them, just because it means looking for the best spiritual interests of all living things, the *living* for others instead of for oneself; and without these qualities and attributes there can be no living for others, for with-

out them one's life and effort are directed to the gratification of one's own personal selfhood, and the forwarding of the limited and narrow interests of "me" alone.

If the modern Theosophical Movement is to have a future, a future full of promise and harmoniously related to the collective future of the race, in a world of united action for the welfare of *all* men, it will have to regain its unity, its internal cohesion, its position of spiritual leadership, which it has to a very marked extent lost. It has lost these because of internal dissensions, personal pulls, lack of vision, absence of inspired leadership, especially after the departure from this scene of action of those earlier grand souls which gave it its original impulse, and inspired at a later date fragments of the original Movement.

It is not enough to point out that the Movement, in all its fragmentations and sub-divisions, possesses some very wonderful people who are active in this, that or another way. Every movement in the world possesses such people; without them no movement could possibly endure. But they are not strong enough to carry the Movement as a whole, and are not able to redeem to any great extent the narrowness and selfish proclivities of others who are seeking personal power or position or fame, or are just hanging on, like barnacles, to the organizational framework of the Societies, getting a free ride while the ship of state sails on.

There are always those who will hasten to remind us that all of this is the Theosophical Society's *karman*. Unquestionably this is true. According to the vernacular of this land of ours: "So what?" Is this a reason for students of Theosophy to lie down and wait until this phase of *karman* passes over? Assuredly not. It is a reason for action, for changes, for concerted endeavor to mitigate the effects of past and present mistaken notions, and of equally mistaken ac-

tions. It is an added reason to try and correct that which nothing in all the world will ever correct except the collective effort of the best students and workers the world over. It is time to eliminate from our midst those influences which drag us down. It is time to cleanse the Augean Stables of our own making, and to let in the light to the dark nooks and corners of the Movement where encrusted selfishness, contemptible narrowness, entrenched parochialism, and inexcusable sloth and indifference have lodged themselves. It is high time to eradicate from our midst, in whatever Theosophical Society it may be, that condition of apathy and inertia which the late Dr. Henry T. Edge—one of the most penetrating thinkers in this Movement — called "feather-bed-Theosophy." It is either that or stagnation. It is either that or a new sectarian church-denomination made up of ill-digested doctrines worked over into some sort of "theosophical" creed, as the years go by. It is either that change, that effort, that inner transformation and rejuvenation, — or treason to the memory, the work, the sacrifice, the trust of H. P. Blavatsky and those whom she represented here.

The teeming millions of this world are engaged in a collective effort to transform their life into at least a semblance of universal harmony. They are in search of those basic foundations of thought which, ethical and enduring, would provide a firm basis for a new type of life, a civilization of solidarity and goodwill. The call for Universal Brotherhood has gone out once again. It is heard from every pulpit and from every lecture platform. It is spread through the printed page and the voice of speakers. It is feebly articulated by the uneducated but well-meaning masses in various lands of the earth. It is the clarion-call of a New Era, and its echoes are reverberating through every valley and from every mountain-range. It finds

exponents and messengers in every land and every clime, and the surging crowds of the people, whose instincts are rarely wrong, feel the urge of a new life, hear the keynote of the coming era, and, groping for words and expressions, rise in response to it. They need leaders of thought, channels through which to give imbodiment to their deepest yearnings, men and women who would become the symbols of a greater and grander life for mankind as a whole.

If the Theosophical Movement were a united body, it might be able to voice in no uncertain terms this collective yearning of the human race. It could placate the enemies of human freedom by the collective example of its *living* Brotherhood. As it is, the Movement can at best add its own voice to the collective voice

of mankind, until its own ranks are cleansed of human selfishness, and its efforts are raised to the plane of universal solidarity.

There was a time, not so long ago, when the modern Theosophical Movement presented an imperious challenge to the world. Today a world in turmoil, awakening to its inherent potentialities, dimly sensing the presence of compelling Ideals, challenges the Theosophical Movement to regain its spiritual leadership among men.

It is either that, or failure before the tribunal of History. It is either that, or years of frustration. Either a transformation from within, or a disintegration from without. It is either now or never, for History does not wait!

## The Moral Law of Compensation

By An EX-ASIATIC

This important article on what might be termed the dynamics of karma is from the pen of William Quan Judge, and was originally printed in *The Theosophist* (Bombay), Vol. iii, No. 1, October, 1881, pp. 15-16.

"For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." (Job, v, 23)

As a Western Theosophist I would like to present to my Indian brethren a few thoughts upon which I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting on us in the next life and producing our rewards and punishments: So that to accept his explanation—as we must—it is, of course, necessary to believe in re-incarnation. As far as he went, ~~he was~~ <sup>his</sup> was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to a life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of some discord in the spiritual world which has for a consequence the punishment by beggary in the succeeding existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered*, would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenseless animal life. He has thus hindered many a spirit in its upward march and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible active man who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years.



But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of human organism which are used by the astral light in travelling from the person. The eyes are the most convenient. So when this person directs his glance on any thing or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetize a person the elementals will project themselves from his hands and eyes upon the subject magnetized and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals go with him and throwing themselves upon everything he directs, cause him continued disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekiel, which govern the universe. There is no other reasonable explanation of the passages quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the *Theosophist* to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

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"Few Theosophists realize that there is in the world a power antagonistic to the best spiritual interests of men, the power which H.P.B. fought during her entire life, and which every genuine Theosophist must fight if he is worthy to bear this noble name. It is the power working for obscurantism; it is the power of the enemies of the human race who yearn to see disunion and disarray in our camp, and who work with subtil machinery, with subtil enginery of thought, to this end, and unceasingly, even when the poor deluded ones of our own camp sleep in fancied security."

—G. de Purucker, *Messages to Conventions*, p.65.

## Can Theosophy Help Us?

PAT WARFIELD

This little essay is in the nature of an open letter. I intend it for persons to whom the study of Theosophy is as new as it is to me—and also for people who have never until this moment heard of Theosophy. The less contact with Theosophy my reader may have had, the better, because what I have to say is of no concern to students of years standing.

My business is news. I believe that I got into that business because I like to find out what makes things tick. During the last three years I've worked on a couple of newspapers and in the news bureaus of two of this country's major radio networks. I've also held several other jobs during the past five years: clerked for an insurance company, acted as receptionist for the chairman of the board of one of the largest financial houses in America, been exposed to three years of college, passed coal and fired and oiled on steamships, punched cows on a big commercial ranch . . . I am not one of our California cultists or crackpots; I am not ugly, diseased, neurotic, or shy. I am just an average American youth—25 years old—who likes cigarettes, movies, fast cars, and "fun." I like other things, too, but I am pointing out these because I don't want you to imagine me as the academic nuisance I once considered all Theosophical students to be.

I came to California over a year ago in order to check a recurring mastoid infection. You can count on it that were it not for my health, I would still be back in God's country that some people call New York. I am a newscaster on a local Hollywood station. It is a strictly huckster's business where people frequently cut one another's throats in every conceivable fashion to get where they want to go. A lot in radio business depends on the "front" you put up. And I don't kid myself that

I am any more scrupulous or considerate of others than the next guy. Pushing yourself is the accepted norm in Hollywood. And radio business—with its component fields of advertising and publicity—is one of the dirtiest, rottenest, and most deceitful frame-ups ever perpetrated on the unsuspecting American public.

The news business in this country is, like every other pursuit, governed by the profit motive. That's not the motive with which you enter the business, but it's the motive you acquire after you've been in it for a time, and observe what a hopelessly corrupt racket it is. You may not know it, but your local newspaper and radio station get 60 to 100 per cent of their "news" from a few big syndicates, and from the Associated Press, the United Press, or the International News Service. Despite the big hue and cry about "freedom of the press" and preserving the "dignity and integrity of the American people" with freedom of speech, the news you read and hear is colored, obscured, revised, modified, and its guts removed, in order to comply with those conventions and accepted patterns formulated and, by now, habitually sustained, by reactionaries and "vested interests."

Again, let's not kid ourselves. We—you and I—"the little guys" are just as responsible for the lying misrepresentation and deceit in the news, as the wealthy executives of the syndicates and press associations, who color the news to protect their own interests. We are just as guilty because we read it, believe it, and live by it, and make no effort to find out where and why the delivery system is wrong.

It is in the news racket, then, that I work: in an office equipped with three teletype machines over which comes hour after hour, day and night, unremittingly, the long, incredibly sor-

rowful and monumentally stupid story of the world as seen through the dispeptic vision of narrow commercial interests. After a time all these hundreds and thousands of news dispatches begin to fit into separate categories. One realizes soon that between their lines are the unifying elementals of intolerance, avarice, and greed. And with the realization that the news is biased and censored, and that all news stories are merely variations on three or four principal themes—the news business loses its glamour, its fascination, its unique appeal; you understand that you are largely engaged not in informing the people that they may learn and be wise, but in gorging the maw of ugly, finite little minds with scraps of twisted and perverted emotions so that these minds may enjoy a kick—a sensuous thrill; and that you are just another one in the huge army of prostitutes within the entertainment business conniving to appease a human lust. And you realize that something is wrong.

It is not entirely the press associations that are at fault. They merely capitalize on those words and phrases which sell more newspapers, and on those stereotypes and conventions in thinking which have proved to be most acceptable in the past. Stories are modified to conform with the standards of demand and intelligence which we, through our purchases of papers and periodicals, have established. *We* are to blame. *We* are dishonest, selfish, deceitful; and the percentage of our personalities that responds to these objectionable characteristics manifests itself in a like percentage of similar characteristics in the makeup of our leaders and representatives everywhere. And although I am not discounting the many pleasanter aspects of the American news business, or the whole world scene, I must conclude that its ethics are predominantly disgusting.

By this time you may be wondering what all this has to do with Theoso-

phy. Just this:

I want to establish two things in your mind. First, that the writer is a normally sane and sentient American youth. Second, that he is in a position to observe the exciting and powerful pageant of both the good and the evil in the world of human events. That world for me is a pretty good place because of my circumstances. But I know equally well that most of the people in this world have not what they need, and that in the overall picture there is a preponderance of blood, fear, shame, and grief and that this condition reacts directly on all of us.

I feel very strongly that this condition need not persist. We suffer it to persist because we have not become sufficiently aware of our potentialities. In part, we are lazy; but in part we are blind: the laziness, I do not as yet know how to overcome; the blindness, I am attempting to find a way out of.

When I came to California, I looked upon Seventh Day Adventists, Father Divines, Jehovah's Witnesses, Rosicrucians, Astrologers, Theosophists, I Am's, Psychic Researchers, Spiritualists, Voodoo-ers, and the average church-goer as part and parcel of the same decrepit and unstable mental attitude. All were associated in my mind with those ads for the Seven Keys to the Kingdom that you find in the back of cheap, sex and weird-story pulp magazines. I was on the lookout for, and wanted to become associated with, a small serious-minded group of men and women who were realistic, sane, intelligent, and interested in investigating certain human phenomena in a scientific manner. An editor in the network news-bureau where I was working suggested that I accompany him to a Theosophical lodge meeting. I did. I felt respect for the intelligent and cautious attitude of the majority of the people encountered there. I was particularly struck by the unassuming erudition and reasonableness of

the Theosophical lecturer at that meeting. I got to know him better, and after a few months, I had something of a showdown with him.

I put my cards on the table. I said that the Theosophical code of ethics was to my way of thinking remarkably fine. But the teachings of Theosophy were mainly based on information allegedly derived from adepts who had acquired it by "occult" means from a source not accessible to the average student.

"Yes," said my man, "that's right."

"Then why," I asked, "should I fall for this incredible supernatural hokum you seem to believe in, any more than the hokum propagated by any number of fraudulent organizations in Southern California?" And I went on to assert that I was, to say the least, extremely leery of any organization which claimed to possess knowledge and utilize forces beyond the realm of ordinary human experience.

I told this Theosophical lecturer that if there were adepts accomplished in meditation, precipitation, and levitation, and if there was a body of knowledge held by some entities superior to that of the average man, I should like some physical demonstration—some indisputable assurance that what I was being told of the powers of these "Adepts" was "on the level."

Do not misunderstand me, I see far more practical applications of the occult teachings, if true, than as a mere bag of parlor tricks. But I am still just an impressionable "joe" who, upon witnessing control over the force of gravity, for instance, would say: "Well, if this advanced Theosophist can indisputably pull a stunt like levitation, maybe his philosophy and his ethics are something more than mere intellectual theories."

This lecturer told me that I had every right to be skeptical of certain phases of the Theosophical teachings; that it was healthy that I be so.

He also said that it was up to me to convince myself of their authenticity. He advised me to continue plowing through Theosophical works, such as G. de Purucker's *Esoteric Tradition*, in order to acquaint myself with Theosophical precepts, and that when the proper time came more advanced knowledge would be mine. He said—and this is the part that swung me—that the new student of Theosophy is like the freshman in a college chemistry class: at first it is necessary for him to accept much at the word of the instructor, but with growing progress he can experiment and prove for himself what as a freshman he had temporarily to accept on faith. That sounded very reasonable to me, and that is what I intend to do.

Now here's my point. My experience and probably yours, has taught us that all is not as it should be in this world of men—that we live miserably as compared with the way we could live, that our civilization is suffering from a complete lack of basic values of any kind. We need not be California cultists to admit that fact, because all around us are the signs—particularly in the fields of medicine and psychology and modern science—that man's investigations are touching closer and closer on an intangible, impalpable unknown. Yet orthodox science even today is so bull-headed in some of its departments that it still refuses to admit its centuries-long materialistic delusions.

By some other outlet, then, through some other means, we who are serious must conduct our investigations. Perhaps Theosophy really knows, as it says it does, the why and wherefore of our lives. I figure it's worth looking into. To be sure, we will encounter weird characters in the Theosophical organization! But there are also, in my immediate experience, a few very sharp individuals who are not easily fooled and who are Theosophists. We who are surveying Theo-

sophy with a cautious and skeptical eye can ignore those whom we consider to be the "inevitable screw-balls." We can ignore the occasional simpering about "sweetness and light" that we sometimes read in Theosophical publications. We can rewrite in our own minds and in our more welcome phraseology the passages in Theosophical literature that seem "cult-ish." Then we can get "at the bones" of this Theosophy-busi-

ness with as much intelligence and circumspection as we are capable of.

If we who are new to this study realize in the future that it is just another "racket," let's expose it. But if we find that Theosophical tenets are true by every test we can devise, then let's get more "sensible, busy, down-to-earth" people interested in it. But let's not evade the issue. Let's decide it one way or the other. And let's do it now.

## Reflections on "The Known"

CECIL HIND

We humans are much like an audience, sitting in a theatre, or an auditorium. Before us is a closed curtain. The lights are on. We fidget, and rustle around. We are waiting!

Occasionally one of us may feel that he is being beckoned. We are not sure of it. But this humdrum period of sitting, waiting and waiting, is hard on the nerves. So, if we have only an *impression* that we are being beckoned, we hurry headlong to the side door,—those side doors that flank every stage,—and we disappear within.

We never come back! And for a simple reason.

We want to leave behind us the impression that the "Master has called." for it is so very well known that "when the pupil is ready, the Master will come." That is so very well known, because it has been taught for so long. So millions upon millions of us wait, facing those closed curtains, wondering when the Master will peek through,—will see us,—will recognize our great state of Readiness,—and will send an usher,—or maybe himself!—to beckon.

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I'm sorry friends, but there is no one on the stage.

Soft breezes may blow, and rustle the draperies; and give the illusion of Great Presences behind the shielding Veil. But it is only Illusion. The Great Presences have out-guessed us,—or most of us!

How could you think,—how could you,—that the Macrocosm would wait on the Microcosm? That the Master would wait on You?

The Master is so much more profound, and wiser, and so much closer, than that! He is in You! He lives in You every moment. He is in every breath you take. Every Hope you have, every Ambition, every Urge,—He knows them almost before you do.

And that is really why so few who call themselves pupils, ever find the Master; for the moment you realize, through your kindliness, your honor and your integrity,—through your steadfast adherence to the Golden Rule,—that the Master has come,—why—and it's not such a great mystery at all,—you discover that YOU are a Master, too.

## Resurrection!

JAN H. VENEMA

If a human being *during* life on earth could *consciously* behold the panorama which the Higher Self sees with its spiritual eye before birth and death, what inexpressible revelations it might have! How many moments of great rejoicing might pass in review, but, oh, how many unutterable sorrows! The Hollander who, in May, 1915, lived intensely in those first moments of the glimmer of Freedom on the horizon—and which of us did not?—felt that mingling of vibrations which then and later reverberated in his soul as one grand symphony. A symphony with keynotes of the eternal cosmic harmonies, and with allegros and adagios as only the ear of the soul can hear. At such unforgettable moments, beholding the panorama *as a whole*, listening to the finished fragment of the always, unfinished, symphony, man deeply realizes how incomplete are the annals of history: of the individual, of the country, of the race, of humanity! He becomes very silent and ponders . . .

Indeed, the annals of the history of the individual, the land, the race, and humanity, however excellently written down by great minds and writers, are only a reflection of the *real* acting of the pilgrims of eternity. And it is the same with the annals of the history of our own theosophical movement, as those who have read *The Mahatma Letters to A. P. Sinnett*, and H. P. Blavatsky's Letters, well know. And in these times of apparent obscurations and resurrections, the return of the light of Freedom, it is not different. Those who know exactly how our theosophical work was carried on during the dark years, and indeed was even extended in a way that otherwise might be conceived as impossible, might tell you strange stories. However, these are forever recorded in the different aspects of the Akâsic light.

By the work which we are now doing together in this movement, and by that which we shall do, after many of us pass through "the portals of sorrow and purification," we shall all—you and I — imprint further fragments of the ever-changing panorama on that Akâsic light, the fragments of an eternal and grand symphony, which ever repeats itself, and will be heard in all periods; the music of a real (spiritual) freedom, of love and compassion, of the true brotherhood of humanity. Each of us will do so in his or her way, for we have different capacities and faculties, but each of us will play his or her melody in such a way that a UNITY—impressive and inspiring—will result, as this universe shows with all its changing manifestations and wealth of color. This beautiful symphonic unity has prevailed after the day of liberation; it was the cause of so many new friends entering our movement in this country, especially young and enthusiastic workers; it was the cause of the support that we could give to other workers, perhaps even across our frontiers; it will be the cause of our preservation in the future, and of our growth, and it will ensure the help of those who have always been the protectors of spiritual movements and who know the true Guardians of the Temple. In these times the example of our lives, and the *spoken* word to interpret our philosophy of life, will be more than ever necessary, by the side of the written word. For when the life is lived this *spoken* word obtains the magic power which awakens the Higher Self in our fellowmen, which by the help of knowledge and experience lights the Buddhist light in other friends. For this reason we should bear in mind that study-group leaders and speakers with the qualities once described by

Gottfried de Purucker, will be very much required in the near future.

Our National Convention on the 14th of July, 1946, has shown us something of that great unity and made us listen to the great symphony. There was a great promise for the future. A future of true freedom, the liberation of the souls of men. More than ever before, the words of Gottfried de Purucker come full of meaning to all of us, workers in the service of humanity, his words speaking of

#### THE GIVING OF SELF

There is no freedom so great, no happiness so large, so wide-reaching, as the giving of self in service. It is the hero who gives himself. If he did not give himself utterly, there would be no heroism in it. It is the giving which is heroic.

And so it is with love. Where there is questioning about it—not uncertainty because uncertainty is always very natural in

these things; one wishes to be sure—but where there is a question about the values involved, where there is a selfish searching of "what I want," there is no heroism, no love, no self-giving. There is not the ghost of a chance there for the god-like, heroic quality of self-renunciation.

When the year begins, when it opens, the one mantram I always make to sound in my own heart and mind is this: A new year is opening. Can I give myself a little more than last year? I pity from my soul the man or woman who has not learned the exquisite joy of giving of the self. There is not anything on earth that equals it in beauty, in grandeur, in sublimity, and in the peace and richness it brings to both heart and mind.

May these words of a Bard of the Gods resound in our hearts in the same way as when he uttered them on this outward plane. May we work in such a way that they resound still more powerfully in the hearts of those who come after us! Stand firm! Carry on!

### Wanted: Common Sense

L. B.

One wonders how a visitor from Jupiter would evaluate the human race and its several groupings in connection with the Cosmic Order of Life and the Universality of its Processes. Whatever sympathy and understanding such a visitor might have he could hardly fail to be astonished at the stupidity of man, individually and collectively, when he saw their thoughts, ways of life, and crude or false ideas of their status and destiny.

No doubt he would see that great masses of human entities were but slowly emerging from an automatic, instinctual, or non-selfconscious directional status, and that they had been misled to a great extent by those of superior intelligence. But with regard to the more advanced entities, in self-conscious intelligence, he might easily be amazed at their lack of appreciation of the habits and facts of Nature, and of the instructions given to them by their great Guides and Teachers.

He might observe and soliloquize thus:

"How in the name of the immortal gods can they be so unbrotherly and self-seeking when every thing and process of life indicate that Action and Reaction are equal and opposite, and that every effect is the result of an efficient cause, followed again by inevitable effects? Do these human entities actually want to suffer and be in constant distress?

"Why do they so madly rush around their planet, from one place to another? One can see nothing specific accomplished, that indicates growth or content, and it is even worse where there are large numbers congregated together. The dark and murky clouds of thought-forms often congeal and insulate large areas from the beneficent rays from without, which rays, acting on latent foci would in their normal course stimulate growth and progress.

"It is all so strange and puzzling, because the human entities are supposed to have REASON and INTELLIGENCE. Perhaps it is so only with a few of the more advanced ones after all, and perhaps the Earth is only just emerging from the non-human stage, but with a load of dark past Karma to work out, and which has been stimulated by a too rapid development of MENTALITY without the balance of COMMON SENSE.

"Would that they all could realize that the inescapable fact was, and is, that everything is dependent and interdependent. Then they would work and live for each other in joyous harmony."

## In Memoriam

We wish to record the closing of a very remarkable and useful life—that of Dr. Henry Travers Edge, who passed away on September 19th, 1946.

Dr. Edge had been in the Theosophical Movement since 1888, and started as a pupil of H. P. Blavatsky at her London Headquarters. He was the son of an Episcopal clergyman; he was educated first at Malvern College and later at King's College, Cambridge. His training was scientific, but he added to it through wide reading and research a vast store of learning in other fields of knowledge. His grasp of Theosophical teaching was profound, yet he was able to explain them in simple and lucid language. This made his writings unusually appealing to readers all over the world. He wrote in Theosophical magazines from H.P.B.'s time on, publishing his articles at first in her invaluable magazine, *Lucifer*, which she edited in London.

Ever since 1900, Dr. Edge was a resident of the International Headquarters, at Point Loma, Calif., where he contributed freely of his time, energy, and knowledge, to the Cause of Theosophy, first under Katherine Tingley, and later under her successor, G. de Purucker. With the characteristic mark of a gentleman and a true Theosophist, he combined his literary and scientific work with those daily needs of any community which some have miscalled "menial tasks"; he laid the latter, as well as the former, on the same altar of impersonal service to Mankind.

Of all the residents at Point Loma, Dr. Edge certainly shared with our indefatigable worker, Dr. Chas. J. Ryan, the honor of being better known all over the Theosophical World than almost any one else from among the workers at Headquarters. Hundreds of people were used to seeing his articles in practically every issue of the magazines; many of these have been translated in foreign languages and reprinted elsewhere.

To a great many students in our Movement, Dr. Henry T. Edge will remain as an example of selfless dedication to the Cause of Human Freedom, of uncompromising integrity, of devotion to principles, at whatever personal cost it may have been, and of abiding trust in the Spiritual Powers which stand in the background of the Movement, and watch over its destinies. We shall look forward to meeting him again in a common task.

## Theosophical Activities

(PARTIAL LIST)

### LOS ANGELES —

Lodge No. 60. Sven Eck, President. Public Lecture first Sunday of every month, 3:00 P.M., at 330 No. Western Ave. For information regarding Classes, etc., call FE-5914.

Lodge No. 58. Mrs. Bessie M. Dickley, President. Meetings held on Fridays, 8:00 P.M., 834 No. Mariposa Ave. Call for information OI-3063.

Young People's Lodge No. 36. Richard H. Cutting, President. For information call NO-16429 or FI-5521.

Theosophical Information Office. Boris de Zirkoff in charge. Room 240, Western Bldg., 553 So. Western Ave., L. A. 5, FI-5521. Books for sale; lending library. Editorial offices of "Theosophia."

### SAN DIEGO —

Public Lectures every Sunday, 3:00 P.M., Theosophical Center, Fourth Ave. and Olive St., Local and out-of-town speakers. For information call Jackson 1740.

Lodge No. 1. Donald Pray, President. Meetings every Friday, 8:00 P.M., at above address.

Lodge No. 65. Men's Lodge. Homer Barkus, President. Meets every second Wednesday, 8:00 P.M., at above address. For information call Wm. W. Stevens, Sec'y, Woodcrest 3453.



# THEOSOPHIA

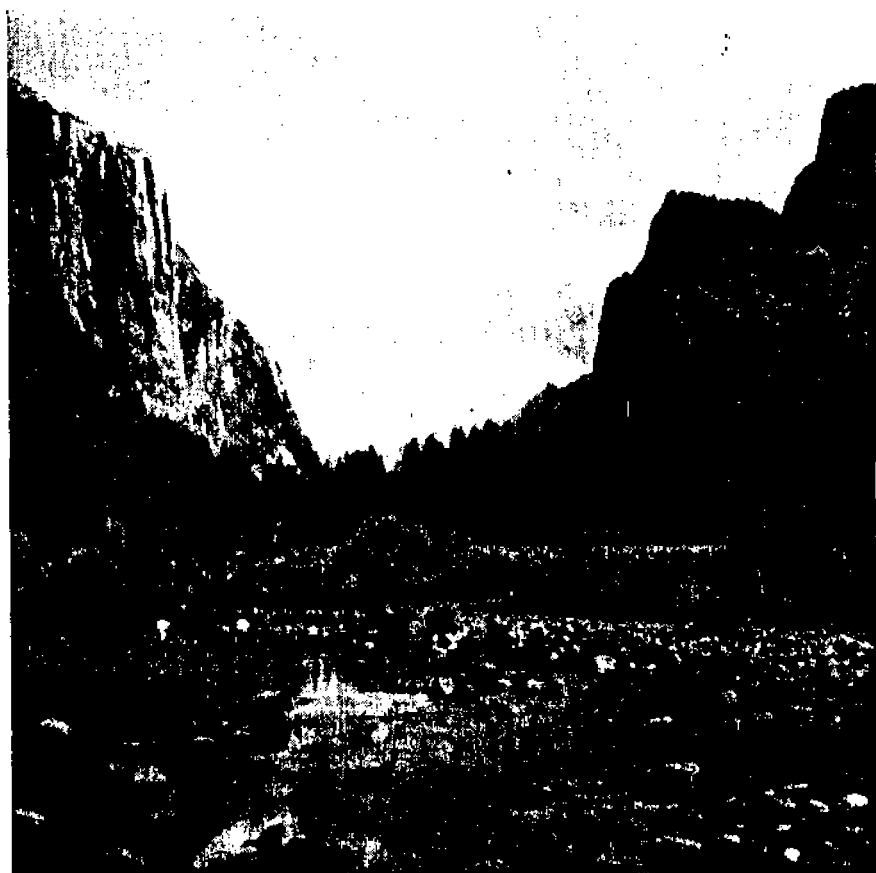
*A LIVING PHILOSOPHY FOR HUMANITY*

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IN THE YOSEMITE VALLEY, CALIFORNIA

## A LIVING PHILOSOPHY FOR HUMANITY

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- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the  
modern Theosophical Movement
- To challenge bigotry and superstition in every form

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## A THOUGHT TO REMEMBER.....

"FACT is the only tribunal we submit to and recognize it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia in contraria*—is our motto; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and, that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state which, as brutal force has no real power, always denotes either an abject cowardice or a great intellectual weakness."

—H. P. Blavatsky, *The Theosophist* (Madras), Vol. ii, July, 1881, p. 218.

# H. P. Blavatsky and the New Physics<sup>1</sup>

A REMARKABLE PROPHECY FULFILLED

BORIS DE ZIRKOFF

## I—IN THE 19TH CENTURY WE KNEW IT ALL

The initial point and the general trend of twentieth-century Science were prophetically foreshadowed in the pages of *The Secret Doctrine*, that stupendous production from the pen of H. P. Blavatsky.

In this work, published in 1888, there occurs the following passage:<sup>2</sup>

"The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those whose very existence is known but to a small number of Adepts—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow."

To grasp the full import of these words, and their seeming incredibility to the reader of the time, one should bear in mind the psychological outlook of Science in the last quarter of the nineteenth century.

Foremost exponents of contemporaneous physics viewed it as a static science. All the fundamental principles appeared to have been already discovered. The triumph of the laws of mechanics was assured. Newtonian dynamics were flawless. Huygens wave theory of light had been completely confirmed. Young, Fresnel and others had outlined with seeming completeness the conception of the all-pervading ether of space. The principle of the conservation of energy had been fully recognized. Conservation of matter was not in doubt. The Second Law of Thermodynamics, of the dissipation of energy (*entropy*), was regarded as beyond attack. The phenomena of electricity and light had been unified by Maxwell in his electro-magnetic theory of light. Experimental verifications were amply supplied by Hertz. The *indivisible* and non-elastic atom remained unchallenged.

"A tidy world this was, and well might the recipients of so priceless a heritage view it with pride. Their only task was to keep the estate intact, tend the vineyard and enjoy the well-earned fruit of previous centuries of labor. No new varieties were expected to blossom forth on the tree of physical knowledge. Future progress would consist only in a little more intensive application of well-known methods and principles."<sup>3</sup>

Most of the nineteenth century men of science

"... assumed that they themselves were dealing with realities, and that the main lines of possible scientific enquiry had been laid down once for all. It seemed that all that remained for the physicist to do was to make measurements to an increasing order of accuracy, and invent an intelligible mechanism which would explain the nature of the luminiferous aether."<sup>4</sup>

Then, with a startling and bewildering suddenness, in rushed a veritable flood-tide of unexpected phenomena and of new conceptions.

<sup>1</sup> In this series of articles, it is intended to throw some light on the intimate relation between the discoveries of modern Science and the teachings of Occultism, and to indicate the presence of a guiding influence, not generally accepted, which made itself felt prior to, and during, the major "scientific revolution" at the turn of the century. An effort will be made to trace the connection between certain scientific research of the time and the modern Theosophical Movement.

<sup>2</sup> Vol. I, pp. 611-12.

<sup>3</sup> *The New World of Physical Discovery*, by Floyd L. Darrow, p. 3.

<sup>4</sup> *A History of Science*, by Wm. C. D. Dampier-Whetham, p. xvii.

## II—STRANGE PHENOMENA IN GLASS TUBES

To be sure, for some years past, the ground had been carefully prepared by a few ingenious researchers whose outstanding intuition, while acknowledged by modern Science, has never yet been satisfactorily explained.

Ever since 1853, when A. Masson, of Paris, had sent the discharge from a powerful induction coil through the so-called Torricellian vacuum above the mercury in a barometer tube, and even prior to this date, many scientists conducted experiments on the discharge of electricity through rarified gases in hermetically sealed tubes, notably Faraday, von Helmholtz, Hertz, Goldstein, Plücker, Geissler, Hittorf, Crookes, Lenard, and others.

The principle of these tubes is very simple. Sealed into each end of the tube is a metal electrode usually made of platinum. The positive terminal is called the *anode*, and the negative, the *cathode*. If the two terminals of any source of high potential electricity are separated by a gas, such as air, at common atmospheric pressure (760 millimeters of mercury), and the voltage is gradually increased, at a certain difference of electrical pressure the air is ultimately unable to bear the strain and a current passes momentarily, producing a spark. Now if the gas contained in the tube is partially evacuated, the difference of potential in the two terminals required to cause a discharge becomes less, and as the pressure of the gas is diminished the character and appearance of the discharge changes. Straight, well-defined sparks are no longer produced. The spark broadens into a quiet streamer discharge.

At a pressure of about 1 mm. of mercury most of the tube is filled with a bluish-purple glow that extends from the *anode*; this so-called *positive glow* ends not far from the *cathode*, a dark space (Faraday dark space) intervening; this dark space extends close up to the cathode which itself is covered by a thin *negative glow*. On further reducing the pressure, the negative glow is seen to separate itself from and away from the cathode, and a second dark space (Crookes dark space) appears between the negative glow and the cathode proper.

When the pressure falls to about 0.1 mm., the glowing positive column splits up into alternate dark and light bands called *striations*, which become longer and fewer as the pressure is still further reduced. Upon further reduction of the pressure, the "Crookes dark space" spreads out until it fills the whole tube and the glow in the gas itself disappears. This is about the limit beyond which it becomes practically impossible to pass any current at all through the tube.

At this point, although there is no glow in the rarified gas within the tube, the cathode is giving off a stream or beam known as *cathode rays*, which on striking the opposite glass walls of the tube excite it into greenish *fluorescence*.

All of these facts and phenomena did not become known at once. They were the result of years of experimentation by men who constantly improved upon the researches of their predecessors or contemporaries.

As Raymond F. Yates has pointed out: "It often happens in science that the curious fellow just puttering about does as much by accidental discovery as the systematic researcher does with his measured, cautious steps." This is very applicable to research conducted with the vacuum-tube. No one really knows who was the first man to send an electric current through a partially evacuated glass tube. The main thing is that somebody did so, whether on impulse, as a result of a happy "guess," or at the insistence of a recurring "idea." A large number of scientific "discoveries" are directly attributable to such "happy guesses," or "hunches."

Late in the 18th century, William Watson, the English scientist-physician, had passed the *static charge* of his improved Leyden jar through a glass tube about three feet long, partly exhausted of its air, and noticed brilliant corrugations the whole length of the tube.

Plücker, a German physicist at the University of Bonn, seems to be the first whom we find sending electric *current*, the high voltages of an induction coil, into a vacuum-tube. He was among the earliest men to make historic observations of the cathode rays. In 1869, Plücker engaged the instrument maker, Heinrich Geissler (1814-1879), of Bonn, to make "tubes" for him. Geissler became extremely skillful in this work, and his name is associated with many tubes of intricate form.

At the time of Geissler's experiments it was impossible to obtain a high vacuum. It was Hittorf (1824-1914) who carried the exhaustion of vacuum-tubes far enough for systematic study of the cathode-rays. He showed also that obstacles, placed between the negative electrode and the glass, throw a shadow thereon.

Goldstein (1850-1930), who introduced in 1876 the name *Kathodenstrahlen* (cathode-rays) for this emanation, regarded them as ethereal waves of the same nature as light. Varley, on the other hand, in 1872, gave evidence, such as the deflection of the rays in a magnetic field, to show that they were electrified *particles* shot out from the cathode and producing fluorescence by bombardment.

Heinrich Hertz (1857-1894), the great German physicist, came to the conclusion, around 1892, that cathode-rays would not pass through glass, mica, or other transparent substances to any extent, but would pass somewhat freely through thin metal foil, placed inside the tube.

Philip Lenard, Hertz' assistant, had a bright idea. He made a special cathode-ray tube with a tiny aluminum window at the end opposite the negative electrode. He intended to study in this way the properties of these strange rays outside the tube, in free air if possible. Sure enough, when the current was turned on, a greenish-blue glow appeared just outside the aluminum window. He observed that the rays made the air electrically conductive, that they were easily absorbed in a few centimeters of free air, and produced luminescent effects upon certain fluorescent salts. He made shadows of bits of metal on a fluorescent screen and fixed these shadows on photographic plates. Hittorf confirmed these observations, but neither of them went any further, and missed thereby some fundamental discoveries. Time was not yet ripe!

### III—SIR WILLIAM CROOKES AND "RADIANT MATTER"

Among the early researchers stands prominently the most gifted pioneer of them all—Sir William Crookes.\*

\* William Crookes was born in a tailor's family, June 17, 1832. At sixteen he entered the newly-established Royal College of Chemistry. After several years of diligent study, he became Assistant in the Radcliffe Observatory, Oxford, and later Lecturer on Chemistry at the Chester Training College. In 1859, he founded the *Chemical News*. Most of his life was spent in London. In 1861, he discovered the new element thallium. During the years 1870-74, Crookes, with characteristic independence of spirit, undertook an investigation of psychic and mediumistic phenomena which, on account of their strictly scientific basis, have become classical. This brought down on him the ire of entrenched scientific conservatism. Crookes never retreated from his original position and his deductions. While engaged at various times in his life in a variety of scientific researches, Crookes is best known for his epoch-making investigations of electrical discharges in high-vacua, and his remarkable views on the structure of matter, which paved the way for the discovery of the electron. He became President of the British Association in 1898, and of the Royal Society in 1913. He was also President of the Society for Psychical Research. In 1883, he joined the Theosophical Society, and became Counselor of its London Lodge. He died April 4, 1919.

For years he had been conducting a similar line of research. Ever since 1876, he had brought the electrical effects in a high vacuum to a matter of strict scientific precision, and developed a more perfected tube known by his name.

He was able to reduce the pressure therein to less than one ten-millionth of an atmosphere. He was the first one to show in a really clear manner the magnetic deflection of the cathode rays, though this fact had been foreshadowed by Plücker as early as 1858. He demonstrated that the rays when concentrated, heated a metal target placed in their path.

Were these rays a new type of ether waves, or were they in the nature of corpuscles? Crookes speculated that if they were corpuscular, their impact should produce motion. He, therefore, built between the poles of his tube a little track, and placed upon it a small paddle-wheel of very light metal, with its axle resting freely on the rails. Under the discharge, the wheel began to turn, moving along the track. This result strengthened the corpuscular theory considerably.

Crookes had already for some time suspected the existence of a totally different state of matter. In a footnote to one of his papers<sup>1</sup>, he drew attention to the properties of highly attenuated gas, and expressed the view that the phenomena indicate the existence of a *fourth state of matter* as far removed from the condition of gas as gas is from liquid.

In his Paper sent November 30, 1878, to the Royal Society<sup>2</sup>, Crookes winds up his exposition of varied phenomena in high-vacua by stating that:

"The phenomena in these exhausted tubes reveal to physical science a new world—a world where matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line; but where we can never enter, and in which we must be content to observe and experiment from the outside."

Speaking with greater conviction and more definite knowledge, on April 4, 1879, before the Royal Institution, on the subject of "Molecular Physics in High Vacua"<sup>3</sup>, Crookes states with prophetic insight:

"In studying this Fourth State of Matter we seem at length to have within our grasp and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that in some of its properties Radiant Matter is as material as this table, whilst in other properties it almost assumes the character of Radiant Energy. We have actually touched the borderland where Matter and Force seem to merge into one another, the shadowy realm between Known and Unknown, which for me has always had peculiar temptations. I venture to think that the greatest scientific problems of the future will find their solution in this Border Land, and even beyond; here, it seems to me, lie Ultimate Realities, subtle, far-reaching, wonderful."

This lecture was accompanied by convincing experimental demonstrations of the remarkable properties of cathode rays by means of an ingenious apparatus built for Crookes by his collaborator, C. H. Gillingham. Through his classical research on high-vacua, and perhaps even more so through his extremely advanced views on the nature of the elements (which we intend to outline in a future issue of this magazine), Sir William Crookes became "the forerunner of some of the most important researchers in the closing years of the last century . . ."

Sir William A. Tilden (1842-1926), the distinguished British chemist, ably voices the opinion of a great many outstanding scientists regarding

<sup>1</sup>*Proc. Roy. Soc.*, 1876, Vol. xxv, p. 308.

<sup>2</sup>"On the Illumination of Lines of Molecular Pressure and the Trajectory of Molecules," *Proc. Roy. Soc.*, 1878, Vol. xxviii, pp. 103 et seq. (Abstract).

<sup>3</sup>Quoted in *The Life of Sir William Crookes*, by E. E. Fournier d'Albe.

<sup>4</sup>Floyd L. Darrow, *Op. cit.*, p. 191-92.

Crookes' place in the world of Science, when he says:<sup>10</sup>

"The late Sir William Crookes must be regarded as the chief pioneer in the investigation of phenomena shown in gases under greatly reduced pressure, and his researches must be viewed as the starting-point for the discoveries by Sir J. J. Thomson and his school, which have thrown a new light on the constitution of matter . . . Whatever position in the hierarchy of science is ultimately assigned to Crookes, there can be no doubt that his work on the electric discharge in gases will determine the question . . . And so the judgment of the contemporary generation of chemists must certainly place him in the front rank of scientific pioneers."

The famous French Astronomer, Camille Flammarion, greatly enthused over Crookes' lecture at the Paris Observatory, which was attended by the President of the Republic, Gambetta, wrote an account of Crookes' views for the French Journal, *Le Voltaire*. He closes with a prophetic speculation:

" . . . I hope the learned experimenter will here permit me to make a reflection inspired by his own experiments. That which he calls radiant matter, may it not be simply a mode of electricity? The radiations observed, the luminous and colorific phenomena produced, the deviations obtained under the influence of the magnet and magnetic currents, do they not suggest directly to the mind the existence of actions of the electric order?"

Scores of scientists repeated Crookes' experiments. Before long, it became definitely ascertained that, no matter of what material the cathode terminal of the Crookes tube was made, the same identical "something" emanated from it. Science was on the track of some common constituent of all matter. However, a great deal more research was needed to prove this fact, and upset the well-entrenched complacency of the then scientific world.

The electric structure of matter had been more than suspected for some time past. Maxwell's electro-magnetic theory of light implied the very probable existence of vibrating electric systems within the atom. Lorentz and Zeeman successfully developed this idea. The theory of ionic dissociation (*electrolysis*), chiefly developed by Kohlrausch and Arrhenius, implied also an electric structure of matter. Yet, these researchers notwithstanding, the indivisible atom still held its sway.

#### IV—A "RENT IN THE VEIL OF NATURE"

Just as some of the learned physicists were congratulating themselves upon the fact that most of the basic discoveries had already been made, Wilhelm Conrad Röntgen (1845-1923), Director of the Physical Institute of the University of Würzburg, discovered a new type of radiation, which he called the X-ray. Like so many other epoch-making discoveries in Science, it came about in the form of an "accident."

This discovery could have conceivably been made much earlier. Study of discharges in vacua had been going on for over twenty years. Still no one had apparently thought of throwing a black covering of opaque material over a Hittorf-Crookes tube (an all-glass tube without any thin aluminum window) and set it into operation, as Röntgen did.

Having darkened the room, to test the opacity of the black cardboard cover, he satisfied himself that no light penetrated through it. His intention was to test the ability of the cathode rays to produce fluorescence on a screen covered with barium-platinocyanide placed just *outside* the tube. Previously, this had been demonstrated as possible only when the screen was very close to the thin aluminum window of a Lenard tube. He was just preparing to interrupt the current of the discharge that was going on, in order to set up the screen, when suddenly, about a yard from the tube, he saw a weak light that glimmered on a bench nearby. A yard was too far a distance

<sup>10</sup> *Famous Chemists; The Men and Their Work*, E. P. Dutton & Co., New York, 1921, pp. 259, 271-72.

<sup>11</sup> Quoted in *La Revue Spirite* (Paris), February, 1880.

for any phenomena of fluorescence produced by ordinary cathode rays. He satisfied himself that the glimmering light went off and on in unison with the fluctuating discharges of the coil. He lit a match and discovered that the source of the mysterious light was the screen of barium-platinocyanide lying on the bench. Only one explanation was possible. Contrary to established rules, a radiation was obviously being produced capable of passing through matter which had been considered completely opaque to light rays. As became evident from further research, X-rays originated from the point of impact of the cathode rays upon the walls of the tube.<sup>12</sup> This discovery was made on the evening of November 8, 1895, "at a late hour when assistants were no longer to be found in the laboratory."

The news spread rapidly all over the world. Röntgen was acclaimed in every continent. The jubilant enthusiasm over the discovery contrasted strikingly with the modest and retiring character of the discoverer himself. In the light of almost immediate practical application of X-rays in the sphere of medicine, it is curious to note the acid remark of the traditionally skeptical *Scientific American* which observed that it was yet "too soon to indulge in the wild possibilities that have been suggested for the process. When the details reach us, the process will probably prove to be of scientific rather than practical interest"(!!).

Several investigators had come very close to discovering the same rays. Some of them have claimed priority of discovery. Certain it is, they had observed many of the X-ray phenomena, but without interpreting them aright. It is interesting to note that Crookes, as early as 1879, used a cathode-ray tube with a concave cathode and a platinum anode, a construction typical for later Röntgen-ray tubes, and often noticed that photographic plates stored near his cathode tubes were fogged; once he complained to the manufacturers of the plates and received their apologies(!).

At the time of Röntgen's discovery the Cosmic Clock had advanced to 1895, two years short of the date mentioned by H. P. Blavatsky in her prophecy!

#### V—THE "RENT" WIDENS

Spurred by the discovery of X-rays, Antoine-Henry Becquerel (1852-1908), of the University of Paris, began in 1896 an extensive investigation of the light-giving properties of phosphorescent substances in general. It still remains obscure just why he chose *uranium salts*, as one of the first substances. It may have been another one of those peculiar "accidents" which so often beset the footsteps of scientists.

Using the double sulphate of uranium and potassium, of which he had crystals in the form of a thin transparent crust, he made the following experiment:<sup>13</sup>

"I wrapped a Lumière photographic plate with bromized emulsion on it in two sheets of thick black paper, so thick that the plates did not become clouded by exposure to the sun for a whole day. I placed on the paper a plate of the phosphorescent substance, and exposed the whole thing to the sun for several hours.

<sup>12</sup> Röntgen's original monograph on this subject, entitled *Ueber eine neue Art von Strahlen* (On a New Kind of Rays), and dated December 28, 1895, appeared in the *Sitzungsberichte der Physikalisch-Medizinischen Gesellschaft zu Würzburg*, Dec., 1895, Vol. cxxxvii. This was the first of three consecutive papers on the subject. English transl. in *Nature* (Lond.), Vol. 53, pp. 274 *et seq.*

<sup>13</sup> The extracts quoted are from the original papers by Henry Becquerel, entitled *Sur Les Radiations Émises Par Phosphorescence* (On Radiations Emitted by Phosphorescence), published in *Comptes Rendus, Acad. Sci., Paris*, Vol. 122, Feb. 24, 1896; pp. 420-21, and *Mch.* 2, 1896, pp. 501-03.



When I developed the photographic plate I saw the silhouette of the phosphorescent substance in black on the negative. If I placed between the phosphorescent substance and the paper a coin or a metallic screen pierced with an open-work design, the image of these objects appeared on the negative."

Uranium salts, therefore, exposed first to sunlight, gave off rays which could penetrate opaque matter and produce chemical changes in silver salts. That much had been expected, at least considered possible. But the following was somewhat disconcerting:

"I particularly insist on the following fact, which appears to me exceedingly important and not in accord with the phenomena which one might expect to observe; the same encrusted crystals placed with respect to the photographic plates in the same conditions and acting through the same screens, but protected from the excitation of incident rays and kept in the dark, still produce the same photographic effects. I may relate how I was led to make this observation: among the preceding experiments some had been made ready on Wednesday the 26th and Thursday the 27th of February and as on those days the sun only showed itself intermittently I kept my arrangements all prepared and put back the holders in the dark in the drawer of the case, and left in place the crusts of uranium salt. Since the sun did not show itself again for several days I developed the photographic plates on the 1st of March, expecting to find the images very feeble. The silhouettes appeared on the contrary with great intensity. . . ."

The plates had been powerfully affected. Uranium salts were giving off rays by themselves, *without* being exposed to sunlight. New experiments confirmed it. Experiments conducted with metallic uranium produced greatly intensified results. Natural *radioactivity* had been discovered. The foundations of nineteenth-century science were dangerously shaken.

#### VI—A NEW ERA IN SCIENCE DAWNS

Following the path so brilliantly trodden by Crookes, another great light of modern science, Sir Joseph John Thomson," then Cavendish Professor of Experimental Physics at Cambridge, engaged in systematic experiments on the magnetic deflection of cathode-rays. By measuring its curvature, he conclusively proved that they consisted of negatively charged "particles" possessing a mass equal to about 1/1800 of that of a hydrogen atom, up to then considered as the smallest unit of matter. He furthermore showed that these "particles," as he called them, are of the same type from whatever gas or cathode material they are produced. He soon announced them to be *universal constituents of all substances*. The hard, inelastic, billiard-ball atom, as conceived by 19th-century physics, could no longer be maintained. What Crookes had surmised regarding the cathode-rays had been proved. The electrical or "electronic" nature of all matter had been demonstrated.

Sir J. J. Thomson made his first announcement in a discourse before the Royal Institution. The Cosmic Clock pointed to *April 29, 1897*."

In the same year, the epoch-making researches of Edison, Hertz, Popoff, and others, on the electro-magnetic waves, eventuated in the practical utilization of them by Marconi, and the birth of *Radio*.

"Born in Manchester, Dec. 18, 1856. Educated in his native city and later at Trinity College, where he was appointed Lecturer in 1883. A man noted in the domain of physics for the imaginative range and fertility of his work. Under his direction (1884-1918) the Cavendish Laboratory became one of the world's most famous laboratories of physics. On his retirement from this post, Thomson became Master of Trinity College. In 1906 he was awarded the Nobel Prize in Physics. He died in 1940.

"Thomson's original monograph dealt with the relation of charge to mass of cathode-ray "particles." It was published in the *Philosophical Magazine* (Lond.), Ser. 5, Vol. xlv, October, 1897, pp. 293 *et seq.* His final conclusions on the nature of these "particles" were announced on September 16, 1899, to the Physics Section of the British Association. This paper appeared in the same magazine, ser. 5, Vol. lxxviii, 1899, pp. 565 *et seq.*

The convenient term *electron* was introduced by Dr. Johnston Stoney a few years earlier, to denote the unit of electricity carried by the atom of hydrogen in electrolysis. It soon became adapted for Thomson's "particles."

The mounting momentum of the opening cycle ushered in the astounding discoveries of radium (1898), induced radio-activity, the transmutation of elements, the granular structure of energy (1901), and others, punctuated by such names as Pierre and Marie Curie, Rutherford, Ramsey, Soddy, Planck, until Einstein wiped the scientific stage clean of what remained of the "absolutism" of old, and Bohr, Hahn, Fermi and Meitner paved the way for the ultimate liberation of nuclear energy in our time.

"A large rept" indeed was "made in the Veil of Nature," and materialistic science had received "its death-blow"!

Witness the testimony of twentieth-century Science:

"The future of physics is in the fifth decimal place." Such was the opinion seriously, and a little sadly, held by many distinguished classical physicists just before the turn of the twentieth century. The nineteenth century—the century of progress—they mourned because it had progressed so triumphantly that it had left them with nothing more exciting to do than calculate physical constants to the fifth decimal place.

"Then, abruptly, everything changed. Within ten years the discoveries of Roentgen, Becquerel, Pierre and Marie Curie, Rutherford, Soddy, Max Planck, J. J. Thomson, Albert Einstein, and others had completely revolutionized the older classical physics and opened entirely new worlds to conquer inside the atom and outside the solar system."<sup>11</sup>

"What is now generally known as the electron theory had its inception in the latter part of the 19th century just after the vociferous materialists of that time had supplied the answer to practically everything. Darwin had gone into retirement, Huxley had exhausted himself in adoration of his theory. The chemists were getting along nicely and physics had settled down to do heaven only knows what when startling things began to happen. Theories built on sand slumped away and large question marks began to haunt the waking and sleeping hours of the savants whose occupations had only recently become dull and somewhat uninspiring . . .

" . . . the old school was in full retreat. Physics was totally at sea. It was momentarily stunned by an avalanche of ponderous questions. The last solid brick had fallen from the edifice of materialism and the neat little system of categories and pigeon-holes it had so laboriously arranged had fallen with a sickening thud."<sup>12</sup>

"Modern nuclear physics may be said to have sprung from the triple scientific discoveries that illumined the years 1895 to 1897 . . . There is no more reason now than there was in 1919 when Rutherford first transmuted matter to believe that the contemporary discovery is the pinnacle of scientific achievement."<sup>13</sup>

"The history of science abounds with instances when a new concept or discovery has led to tremendous advances into vast new fields of knowledge and art whose existence had hitherto been unsuspected. The discoveries of Galileo, Faraday and Pasteur are such instances. But, to my notion, no such instance has been so dramatic as the discovery of the electron, the tiniest thing in the universe, which within one generation has transformed a stagnant science of physics, a descriptive science of chemistry and a sterile science of astronomy into dynamically developing sciences fraught with intellectual adventure, interrelating interpretations and practical values."<sup>14</sup>

<sup>11</sup> *The Autobiography of Science*, edited by Forest Ray Moulton & Justus J. Schifferes, Doubleday, Doran & Co., New York, 1945, p. 484.

<sup>12</sup> *These Amazing Electrons*, Raymond F. Yates, Macmillan Co., New York, 1937, pp. 11-12.

<sup>13</sup> Dr. A. K. Solomon, of the U. S. National Research Council, in *Fortune*, May, 1946, p. 115.

<sup>14</sup> Dr. Karl T. Compton, speaking in December, 1936, as retiring President of the American Association for the Advancement of Science. *Science* (New York), January 3, 1937.

The quotation from *The Secret Doctrine* which opens this article shows that H. P. Blavatsky spoke from *positive knowledge*, and her seemingly prophetic insight was but a statement of *facts*, already known to advanced occultists, yet still be to "discovered" by those whose means of investigation pertained mainly to physical agencies.

The revolutionary change in the scientific outlook at the close of last century, while very largely due to the character of the researchers themselves, did not take place without a good deal of unseen guidance from "behind the scenes." Facts regarding this are but little known and deserve closer attention. This we intend to give to them in a forthcoming issue of this magazine.

## Where is the Infinite?

L. GORDON PLUMMER

It has doubtless occurred to many to say: "The stars are bright tonight. I wonder how it would feel to be way out there in space." But just stop a moment and think of the space we are travelling through right now at the break-neck speed of 19 miles per second! Indeed, we are now about 186 millions of miles (as the crow flies) from the point in space we occupied six months ago. More than that, we are proceeding at a fair clip to new regions of the universe, for the Sun and our companion planets are carried along on a sweeping orbit of almost unbelievable size, which loses itself among the hosts of stars. Is it not strange that the human mind is so constructed that it must look to telescopic distances for a conception of the space around us?

This trait of the mind shows itself in our approach to life in general. For instance, time weaves a kind of magic around us, and only after we are safely buried, will the future historians say "this one," or "that one" is great. Similarly, we speak of the great religions and philosophies of the past, or make conjectures on the wonders of the 25th century, with the result that much of value in present day thought escapes us.

To emphasize the idea that everything of fundamental value is with us today, we are going to indulge in a little abstract thinking which any one of us can turn to good advantage on his own account.

Where is the Infinite? Have we to look far off in space for it, or would we come near to it if we should sit and count, thinking that one day we will come to the end of counting? Perhaps it would be better, on the basis of the first paragraph, to cut through tedious thinking, and say that just as we are "out in space" all the time, so we are right in the middle of Infinity.

But we can do better than that. We may consider that in several respects we occupy the center of things, with Infinity all around us. For instance, any one may think of himself as occupying the center of the universe, with Space extending infinitely about him in all directions. Or, more abstractly, if we are thinking in terms of past, present and future, the center is the ever-present NOW, with endless *duration* extending infinitely about us. Then we might think of Time as a pathway of consciousness traversing infinite duration, like the orbit of a planet in space. In duration, the path we have travelled is known as Past, and that which lies ahead is known as Future. Since the path of consciousness is itself an orbit, history repeats itself, for the Past re-becomes the Future.

Then, in respect to endless life within the universe, we occupy a unique position just now, for we are at, or just beyond the turning-point in the globe-chain cycle, and the downward arc lies behind us, with the luminous arc ahead.

Going one more step into the abstract (in search of a concrete analogy) we may think of zero (0) as the center point from which we may count infinitely in either a positive or a negative direction. And like the orbital path of a planet, or the path of consciousness in Duration, would it be going too far to suggest that in counting, we might come to a place, from which, if we go any farther, we would find ourselves returning to zero through the negative numbers? No one has found such a number, so far as I know, but the law of analogy is worth something. It applies even to the tempered piano keyboard, as every musician knows, on which one can modulate from the key of C at the zero point, progress through the sharp keys, and discover that he returns to the key of C, by coming up through the flat keys. If one had the means to do it in a magazine article, one could demonstrate other remarkable facts about music which would quickly convince the reader that the music that we hear is but the earthly counterpart of celestial harmonies which in themselves are the divine magic whereby the worlds come into being.

And one more thought. Are we any closer to Infinity when we have counted to ten million than we were when we were in the hundreds? I

doubt it, because there is infinity within each number as we count and it is impossible to come any closer to it than we are now, nor can we ever get any farther from it. When we say that Infinity is in every number, we mean that between zero and 1, or between 1 and 2, or between any two consecutive numbers there is an infinity of fractions, and were we to count these, starting from zero, we would reach 1.

Is this not like the monads in man which we casually enumerate, not stopping to think that in naming any one of them, we are including an infinity of lives, comprising the various aspects of each monad?

Where then is Infinity? We are Infinity, but we are looking through the wrong end of the telescope. We think in the finite, so the Infinite seems to be far away and unreal. Could we but learn to think in the Infinite, the finite would be seen for what it is, unreal because temporary. The inmost Self in man is an infinite being, but he passes through numerous finite conditions, he is continually subject to the law of change. How then, to think in the Eternal? We must open our minds to the universal verities embodied in the Ancient Wisdom. The Gods who are the imbodiments of Ancient Wisdom are of themselves the very essence of universal consciousness.

#### SANSKRIT CENTER AND BOOK SHOP

Dr. Judith Tyberg, former Professor of Sanskrit and Oriental Religion and Philosophy at Theosophical University, Covina, Calif., has established a Sanskrit Center and Book Shop in Glendale, at 4219 San Fernando Road, just two blocks north of Los Feliz Boulevard. The object of this Center is to stimulate interest in the glorious teachings of the Wisdom-Religion hidden in the Sanskrit Writings of India. Theosophical Literature is on display here and available for sale.

Books on the Sanskrit language, its philosophy, religion, and literature, and books on occult and metaphysical subjects are also being handled and the supply will grow as the demand calls for it. Classes in Sanskrit language, literature and philosophy, and on the Sanskrit Theosophical Terminology are being conducted every week. All are invited to visit this Center; those wishing to attend classes should phone Citrus 3-7322, and arrangements will be made. In time, if the interest increases, a lending library will be established for all wishing to study the Wisdom-Religion.

# What Are You Doing for Theosophy?

A. B.

What are you doing for Theosophy? Are you sitting around waiting for the ancient teachings to be brought to you, or waiting for the Society to become very prominent in world affairs, and then claim to be a member for your personal satisfaction? Is your lodge or society progressing the way you think it should? If not, are you doing something about it or are you going to sit around and "let George do it"? I've heard many dissatisfied persons, who are members or constant attendants of study-groups, complain about the status of progress and yet they will not budge an inch or even make a useful suggestion as to how they think their lodge, study-group, or Society should be handled.

If you do not think there are any problems at hand, then don't decide suddenly to find fault with something just because, after reading this, you discover you haven't put in your two cents worth of opinion for several months. Be certain of your desire to help and then find out where you are needed most and what you can do. I know a number of students in California who claim to be Theosophists; yet month after month and year after year they simply read the literature and never raise a hand toward spreading the teachings. They don't even live them. Theosophy seems to be just an intellectual stimulus to them.

There are a number of ways you can help. First and most important is to make Theosophy your code of living. It isn't always easy, for it takes a lot of self-control nowadays when a person is living in such trying times and is surrounded by ma-

terial temptations. Second, to give as much time as possible to study, and try to learn and realize the ancient wisdom which is rightfully our sacred heritage. Third, to help in any way possible all Theosophical activities, either financially, no matter how small the donation, or through your talent, trade, or service. If they can be used, then offer them.

Many people are in strapped financial circumstances and feel they cannot offer any financial support. I thought I was so myself until I found a way to accumulate small amounts and offer them. I got a coin bank from the dime store and started saving pennies. The pennies became dollars. By setting aside the pennies at the end of each day I found I didn't miss them, and was able to give a small financial donation. Not many of us would miss a few pennies each day, even a nickel. We probably would end up spending it for a cup of coffee which we didn't need anyway.

Most Theosophists can afford to give some of their time, if they cannot help financially. If you are not working but have your days at home, you can afford to give at least an hour a week to finding people to form a study-group, helping with field work, collecting old clothes for bundles going to European Theosophists, or continuing your occult studies.

So you see, there are a number of ways in which your service is badly needed, and which won't upset your present domestic or financial schedule. What are you going to do about it?

*The rising cost of production makes it imperative to raise the subscription price of "Theosophia" to \$1.50. We have delayed this change as long as we could. We earnestly hope that our subscribers will understand the unavoidable nature of this move, forced as we are to keep pace with the economic circumstances prevailing in the country.*

## Thoughts By the Wayside

### The Lust for Power—What is it?

Internationally, Nationally or Individually, we find a constant and increasing craving for Power and Domination. Whence this urge? Of what use is it to wield power? The Hitlers, Mussolinis, Napoleons of history can all answer these questions, for they all tried to increase the range of their POWER and failed dismally in the attempts.

The mere fact that all those who have tried inordinately to extend their lust for power have invariably failed, should indicate to all observers that some great Natural Law has been violated.

As usual Theosophy has the answer, which is why you can never find a REAL Theosophist trying to extend his range of Power or Domination over anybody or anything. Theosophy furnishes a yardstick which anyone can use in estimating the real worth of anyone claiming to be a Spiritual Leader. The Great Law of the Universe always furnishes us with positive means of appraisal. All we have to do is to make use voluntarily of the means provided.

Utopia, in some political systems, is merely a matter of making people work together by the Power of Law, backed by Force. Utopia, in some philosophical systems, can be described as the domination of the intellect of the few over the intellects of the many. Utopia, in the Theosophical Concept, can only be brought into being by the voluntary consent of all the people, by the spiritual realization of the inherent Brotherhood of Man.

The political and philosophical concepts are both backed by the sense of exerting the Power of Domination. It is only when the heart of man is touched and he responds to the influence of his real, spiritual self, that he appreciates that Guid-

ance must take the place of Domination, and voluntary action the place of compulsion.

Spiritually minded and spiritually influenced people merely guide and suggest. The mentally minded encourage domination; while the purely materialistically minded always flagrantly abuse the possession of power.

The fact that the present day world demonstrates the lust for power, tinged with the desire to dominate, shows that its phase of evolution is between the material and mental. The fact that there are found altruistically inclined people as well as real Spiritual Leaders, who but guide and suggest, makes the Spiritual World self-evident and proves its Eternal Verity as the fomenting power in the Universe.

The need for voluntary action is because a PUSH from below is required, as well as a PULL from above. The dominators and power-mad zealots think that the pull alone is sufficient. Symbolically the Ancient Wisdom depicts it as an upstretched hand being grasped by one of the Guiders of Life. There is no gain in grasping a person by the hair and forcibly jerking him upward to a higher plane of Life, because the jerk will immediately flop back, when released.

Mankind calls GREAT those spiritual characters in History who have been the Guiders and Counselors. It repudiates those who have dominated or tried to dominate. It forgets—utterly—those who have misused power conferred or gained.

Spiritual Growth can only come about by the Voluntary Consent of the entity evolving. Natural Laws merely circumscribe one's activities within various "Rings Pass Not." Within the cyclically set evolutionary transmutations, all growth must come voluntarily.

This is why so comparatively little has been done in the world along the lines of real Spiritual Growth. Man shuns the responsibility of being the Master of his own Destiny and prefers to lean on a Personal God, a Personal Leader or a Power-mad per-

son, asserting his Divine Mission. MORAL:—Push and Pull are the two ends of the Evolutionary Stick.

And that's Evolutionary Theosophy.

—The Wayfarer.

## Are You Up on "Racism"?

(The first and foremost object of all genuine Theosophical work is the formation of a nucleus of a Universal Brotherhood of Humanity, the furtherance of the ideal, and the wide recognition the world over, of the FACT of the Oneness of all that lives. In the interest of this paramount objective of our work, we publish below a few telling excerpts from various authoritative sources, which express the prevailing view among first-rate scientists and social leaders of thought regarding certain unfounded and separatist theories which so often jeopardize international understanding and good-will. For the benefit of students of Theosophy, we wish to utter a warning not to confuse the modern term "race" with its occult meaning, such as "Root-Race," etc.—Editors).

"The different races of man are not distinguished from each other by strongly marked, uniform, and permanent distinctions, as are the species belonging to any given tribe of animals. All the diversities which exist are variable, and pass into each other by insensible gradations."

"Every civilized group of which we have record has been a hybrid group, a fact which disposes effectually of the theory that hybrid peoples are inferior to pure-bred ones."

"In South America our experience of centuries has taught us that there is no real understanding except the one that comes through the fusion of races."

"With full responsibility for my words as a professional biologist, I do not hesitate to say that all existing and genuine knowledge about the way in which the physical characteristics of human communities are related to their cultural capabilities can be written on the back of a postage stamp."

"In regard to really important characteristics, the natural differences between the races pale into insignificance beside the natural differences between individuals—so much so that an impartial science of genetic improvement could not afford to take the former into account at all in its procedure."

"'Race' is the cheap explanation tyros offer for any collective trait that they are too stupid or too lazy to trace to its origin in the physical environment, the social environment, or historical conditions."

<sup>1</sup> J. C. Prichard, *Natural History of Man*, London, H. Baillière, 1855, p. 473.

<sup>2</sup> Ralph Linton, *The Study of Man*, New York, D. Appleton-Century, 1936, p. 34.

<sup>3</sup> Dr. Oliveira Lima, quoted by Cedric Dover in *Half-Caste*, London, Secker & Warburg, 1937, p. 248.

<sup>4</sup> Lancelot Hogben, "Preface on Prejudices" in Cedric Dover, *Half-Caste*, p. 9.

<sup>5</sup> H. J. Muller, *Out of the Night; A Biologist's View of the Future*, New York, Vanguard Press, 1935, p. 120.

<sup>6</sup> E. A. Ross, *Social Psychology*, New York, Macmillan Co., 1915, p. 3.

"All responsible anthropologists condemn the malignant nonsense about racial psychology which is preached and published by those who try to justify the oppression of ethnic minorities. Political theories about race are nothing more than instruments of propaganda, devised for the child minds of totalitarian populations."<sup>7</sup>

"(Racism) is a method of bolstering up self-esteem and lust for power by means of beliefs which can have nothing in their favor except that they are flattering."<sup>8</sup>

"At the best, however, belief in race dogma is just the same as national chauvinism, a symptom of immaturity, lack of experience, and in general of an intellectually poor individuality."<sup>9</sup>

"For the combating of racism before it sinks its ugly fangs deep in our body politic, the scientist has a special responsibility. Only he can clean out the falsities which have been masquerading under the name of science in our colleges, our high schools and our public prints. Only he can show how groundless are the claims that one race, one nation or one class has any God-given right to rule."<sup>10</sup>

RESOLUTION OF  
THE AMERICAN ANTHROPOLOGICAL ASSOCIATION  
(December, 1938)

"Whereas, The prime requisites of science are the honest and unbiased search for truth and the freedom to proclaim such truths when discovered and known; and,

"Whereas, Anthropology in many countries is being conscripted and its data distorted and misinterpreted to serve the cause of an unscientific racialism rather than the cause of truth;

"Be it resolved, That the American Anthropological Association repudiates such racialism and adheres to the following statement of facts:

"(1) Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science.

"(2) The terms 'Aryan' and 'Semitic' have no racial significance whatsoever. They simply denote linguistic families.

"(3) Anthropology provides no scientific basis for discrimination against any people on the ground of racial inferiority, religious affiliation or linguistic heritage."<sup>11</sup>

<sup>7</sup> E. A. Hooton, *Twilight of Man*, New York, G. P. Putnam's Sons, 1939, p. 129.

<sup>8</sup> Bertrand Russell, *In Praise of Idleness*, New York, W. W. Norton & Co., 1935, p. 114.

<sup>9</sup> Friedrich Hertz, *Race and Civilization*, New York, Macmillan Co., 1928, p. 323.

<sup>10</sup> Henry A. Wallace, in an address delivered at the World's Fair, New York, October 14, 1939.

<sup>11</sup> *Science*, Vol. 89, No. 2298, January 13, 1939.



# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. III, No. 6 (18)

MARCH-APRIL, 1947



UNNAMED PEAK, SOME 23,000 FEET HIGH, BEHIND THE  
NAMPA VALLEY, NEPAL

(From *The Throne of the Gods*, by Arnold Hein and August Gansser.  
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# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

EDITOR: Boris de Zirkoff

CONTRIBUTING EDITORS: Irene Ponsonby, Dr. Sven Eek, J. Emory Clapp,  
Maj. Hubert S. Turner, Arthur L. Joquel

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*The Editors are responsible for unsigned articles only.*

## A THOUGHT TO REMEMBER

The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic inquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with the climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. . . .

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and to try to identify oneself with it. To revere that Presence, the incisable Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus; indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is All and Nothing; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.—H. P. Blavatsky, *The Theosophist*, Vol. I, October, 1879, pp. 5-7.

## EDITORIAL

In the quiet depths of every human life there is a divine Urge which ever cries out for higher and nobler realizations.

The mystic Light which guides men to greatness shines star-like on the firmament of the human heart, amid the gloom of the outer desolation, and the gloom "comprehendeth it not."

Whatever the blight of human passions, the despondency of bleak despair, the aggressive universalism of Truth invariably wins the final victory, and while the curtain is rung down upon some dying era, it rises elsewhere upon the ever-receding vistas of greater eras to come.

Rushing from one illusion to another, swept by the whirlwind of sensuous life, men and women worship phantasms, then weep over their own blasted lives, while the Pioneers of Peace look on unrecognized, working for the good of the many through the awakened souls of the few. Age succeeds age, century chases century down the crested pathway of cycles, and the procession of the Great Ones winds its way through the maze of existence, mostly unheeded and often unknown.

Through the lurid smoke of human passions, and the frigid blast of negation and unbelief, Lights never-fading throw their golden gleam upon the turbulent waters of human life. Messengers of Good Tidings, Heralds of the Unseen, *Servus Servorum Dei*—they call one to the other across the echoing halls of Time, passing the flaming Torch to unborn centuries.

Channels of Solar Forces, it is to them we owe the varied impulses which have given rise to the manifestations of the Universal Theosophical Movement—One in nature and essence, though varied in form and aspect.

In this day and age, once again, there is a Global manifestation of the ageless Theosophical Movement at work. Fortunate are those indeed who are born in the present cycle; twice fortunate those who have deserved the inestimable privilege actively to partake in the dissemination of Light, the seeding of the fertile ground of human minds with the seeds of Truth.

The great thought-currents of the present era are carrying mankind into a vast open sea. The cycle ushered in by the formation of the modern Theosophical effort, through the chief instrumentality of Helena Blavatsky, acting on the direct instructions of her Teachers, has now gathered momentum and its sign-posts are practically everywhere.

The most characteristic key-note of this cycle is *Universality*, and its primary objective is to bring about the birth of *Global Consciousness* on the part of a sizeable portion of the human race.

Hence every dogmatism, whether religious, scientific, philosophical, or social, is out of time. Hence every intolerance, every incrustation, every unyielding emotional mould, every restrictive discrimination, every barrier to human understanding and good-will, is so much useless ballast which mankind collectively—and everyone of us individually—must in time cast aside, if we are to rise into the spiritual stratosphere of our potential greatness.

The clarion-call of a Global Culture has been sounded, and the Forces of Light are rallying all those who have heard the call and have discerned its symbolic message. To them will be entrusted the task of building a greater Temple, whose bricks are living human hearts, cemented by bonds of unbreakable solidarity, domed by vaulting aspirations toward the stars.

Challenged by the Light-bearers, the powers which dwell in darkness have

been forced into the open everywhere. It is but natural that it be so. The opposing elements of conservatism, separateness and inertia fight a losing battle on the field of the human mind; their days are counted, hard though the struggle may be.

In the conflict of the present era, standing at the threshold of a new age, it behooves every student of the Ancient Wisdom to re-value his ideals, and to search his soul for hidden purposes and motives. Let him ask himself where his allegiances are in this era of tottering reputations and false credentials; Are they to self-styled leaders, or are they to the Universal Ideals presented by and embodied in every true leader? Are they to man-made Organizations, however grand in objectives, or are they to the Banner of Truth, beyond organizations and forms? Is he a worshipper of books and scriptures, or are his thoughts roaming the infinite spaces of ageless Wisdom, carried by the Wind of the Spirit towards the stars?

If it is the former, he will stumble on the Path leading to the coming era. Caught in the viscosity of tradition, he will be unable to cross the threshold of the Portals of Light. If the latter, his will be the great, wide, open spaces of the future, where a new Sun shines over a regenerated humanity.

Some groups and students, whose zeal outran their wisdom, have attempted from time to time to set themselves up as the sole custodians of the Esoteric Wisdom, and the purest exponents of its mysteries. The unbeatable logic of historic events has invariably disproved their assertions. For the Guardians of Mankind do not work in that way. Their sympathies are universal. Their efforts to help, subservient to the karmic pattern, are limited mainly by the ability of men to receive. They are neither respecters of persons, nor do they countenance selfish ambitions. They have their agents the world over, and seeds of their Wisdom may be found in places least likely, when judged by worldly standards, to contain them.

The Lodge-Force is a leaven at work everywhere. Disciples of the Hierarchy of Compassion are active in every constructive aspect of human life. Some have had a hand in the epoch-making developments of Modern Science; others have sponsored and encouraged the great shift towards world-fraternization taking place today in the consciousness of progressive religious bodies; others yet have leavened certain world-wide social efforts, bringing to pass more humane laws and instituting far-reaching reforms. Some have worked in the slums, others among the so-called "elite" of mankind; still others have registered their powerful thought in the literature of the day; and others yet have presided at times over the disintegration of worn-out vehicles of expression which had fallen prey to organizational incrustations and the spirit of self-opinionated separateness.

Irrespective of organizations or groups, the Theosophical Movement in its most universal meaning is in need of men and women with a *dynamic Faith*, a Faith strong enough to break through the restricting walls of barren intellectualism. It calls for *living Brotherhood*, versus sublimated metaphysics unrelated to the urgent necessities of the opening era. It is in constant need of that Spiritual Impetuosity which alone can rise over the dangers of mental stagnation, and carry the Movement into the vast fields of the future.

The currents of the Lodge-Force flow through every open channel in the world, and are opening new and better channels as the need for such arises. It is therefore imperative for us to remember that the future of any Theosophical Society lies in its ability to respond to the changing frequencies of a growing age, and that greater than any organized Society is the Theosophical Movement.

# ONE WORLD

RICHARD H. CUTTING

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of a true adept.

—Master K.H., *The Mahatma Letters to A. P. Sinnett*, p. 17.

The subject of Race Relations is of more than mere topical importance in the inter-cultural exchange of human beings. It is not merely an expedient of the moment, but rather an enduring force which is the brick and stone and mortar of this civilization's foundation. Human solidarity must be fashioned well with the cement of Brotherly Love. All the achievements of our era will continue to ring with an empty sound, so long as there remains one Negro on our soil who must view such signs as—"White Baggage Only"—"Rest Rooms for Whites Only"—"Negro Restaurant In The Rear." There is no Christianity in this.

There is a need for world co-operation in these post-war times. This co-operation must be based upon ethical evaluations. Power politics have failed. At the present stage of evolution, in the matter of human categories, we obviously are divided on a world-wide scale into national and racial stocks. The evolution of the human language indigenous to these ethnic stocks—Chinese, French, German, English, Malayan, Burmese, Russian, Tagalog, and so forth, is often a barrier to the adequate understanding of mutual problems. Customs, too, are often mere impedimenta . . . customs involving worship and ritualistic practices. In other words there are many factors that often make it difficult for us to understand one another. The most stupid and terrifying of all is individual and collective prejudice because of race or color or religious viewpoint. Intolerance along these lines is just another word for ignorance. We must all work carefully for the eradication of this

mental and emotional disease . . . to see that comprehensible educational and inter-cultural measures are established, to eliminate the horror of misunderstanding our fellow-men. You often hear it said that the world has shrunk. This is not true. What we *mean* to say is that the human consciousness of the world has *expanded*, because of new technological advances in transportation and communications. We have always been "One World," but we are slowly just beginning to realize it. It is hardly necessary to remind the thinking person that co-operation among diverse peoples is a world necessity. Because of scientific advances we are facing the self-created problem of *interdependence*. In this exciting concept of proximity to each other, America could be a great power. However, as stated in the latest review of the Julius Rosenwald Fund: "With all our national wealth, millions of our citizens are still living in dire poverty. With all our official commitment to freedom and equality and justice to all, great groups are bound down to crass, unthinking discrimination, and have little share in the democratic opportunities that are America."

And that is why I am writing these lines: to remind you of certain facts that are fully documented; not because *you* need them above any other group of people, but because I know that there is something good and fine and decent deep in the inside walls of all of us . . . because I know that you must be willing to take up the cause of humanity—the *understanding* of humanity . . . the boosting of humanity up the ladder of cosmic evolution.

I write to remind us all of certain facts which tie in to the question of racial appreciation. There is need for it, because one out of every two American adults has less than an elementary school education . . . because one-half of the school buildings in America are one-room schoolhouses . . . because we spend annually considerably more on liquor than we do on public education . . . because the annual school teacher's salary in Mississippi is 776 dollars . . . because the average annual salary of the Negro teacher in Mississippi is 232 dollars . . . because the annual average salary of every school teacher in the United States is 1450 dollars . . . because in America there are between seven and ten thousand classrooms that have no teachers. Last year 170 thousand teachers changed their positions or moved to non-teaching jobs.

It was Thomas Jefferson who wrote in a letter to James Madison—"Educate and inform the whole mass of the people. They are the only sure reliance for the preservation of liberty." And yet, in some states, civic textbooks are edited especially for Negro students—the material dealing with the right to vote, and the mechanics for voting, being carefully omitted.

I write to remind you that in the thirty years following 1855, more than a thousand Chinese were hanged, shot, or beaten to death by California mobs. During the 1890's, 1200 Negroes were lynched in the United States. From 1882 to 1939, a total of 3400 Negroes died by lynching in America. I have a partially completed list—fully authenticated—showing 21 lynchings, bludings and beatings of Negroes through mob violence in the South. One of them was burned to death by an acetylene torch; one of them was the only Negro to vote in his district in Georgia.

During the reign of Adolph Hitler, eight million Jews were killed in Europe.

Today there are 850 thousand people

still in European Concentration Camps.

This is hardly a pleasant, cooperative picture.

This list of conditions could be greatly extended. There are many other things which have happened in your country and mine, which come under the "Department of Gore"—incredible perpetuation of the false doctrine of racial and religious intolerance, violence to bodies, minds, hearts, and souls of your countrymen and mine.

Why?—There is no answer in the domain of reason.

There is no room for racial or religious prejudices in the realms of philosophy, science, or religion. We have much evidence to this effect—the cumulative thoughts of sincere men who have advanced far in their respective fields.

But there *is* room for racial prejudice in the diffuse and varying realms of human consciousness, with its mysterious, unstable, complex, emotional variables. Prejudices are based for the most part on inadequate and incomplete thinking processes, with little, if any, direction toward establishing a truth.

Looking at the matter from a spiritual viewpoint, I would like to point out the enormous pile of evidence which has been handed down to us . . . this civilization . . . yours and mine . . . from great Teachers along the corridors of Time. We have received divine injunctions from these Masters of Wisdom to *practice* the Brotherhood of Man . . . to incorporate this Universal Law of Human care and welfare into the actions and thoughts of our everyday lives. Not one of the Masters who have taught the Children of the Universe have varied in their teachings in this respect. Please examine the edifices of thought and the lives of Zoroaster . . . Krishna . . . Gautama the Buddha . . . Lao Tze . . . Jesus the Christ . . . Rama of Ancient India . . . Hermes of Egypt . . . Orpheus of Greece . . .

Plato . . . Pythagoras . . . Apollonius of Tyana . . . Confucius . . . Taliesin, who taught among the Druids and Celts. Examine the great fabric of philosophical patterns which has been woven since the hands of Mankind touched with wonderment the intricate, delicate threads of life. They have all approximated one primary injunction . . . that we love one another. How beautiful and profound is the teaching that we do unto others as we would have others do unto us. Certainly this condition is no property belonging to one person, one time, one place . . . it is a Universal objective to be striven for. But rarely has this ever been pursued on local, state, national, or international levels. The most practical way of all, the idealistic, ethical system of human relations based upon Universal values, has too often been ignored. We have the bleak, ash-strewn panorama of world history to attest to this fact.

You'll find in the realm of religious thought this profound statement: ". . . The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (*Mark*, xii, 29-31) There are no qualifications, you will notice, as to whether thy neighbor shall be a white Caucasian, or a Chinese, or a 5 foot 10 inch descendant of a French Nobleman in the 15th Century. The statement is clear and to the point, without reservations . . . Thou shalt love thy neighbor as thyself . . . without restrictive property covenants . . . without segregations into ghettos. When He said . . . Love thy neighbor as thyself (which is an ancient imperative found in Judaism), the Teacher defined what is meant by one's neighbor in the Parable of the Good Samaritan. The Samaritan helps a man not known to him personally through important referenc-

es . . . who has another country, language, culture, and religion than his own. And to continue our research, we find it written: "Judge not according to the appearance, but judge righteous judgment." (*John*, vii, 24) Skin color, you will notice, has no importance . . . rather the ability and character and thought of the individual . . . his *qualification* in the social and economic structure of the day.

And from the *Acts*, xvii, 26: "And (God) hath made of one blood all nations of men for to dwell on all the face of the earth. . . ." And we might add this thought from *Genesis*: "Ye shall not see my face, except that your brother be with you."

From the viewpoint of *current* science, we have this statement by Dr. Robert Millikan, made over the Columbia Pacific Network on December 9th, 1945, in a series of programs in cooperation with the Pacific Coast Council of Churches. He is talking to one of the fictional characters in the plot, who, I fear, is not so fictional, after all. Dr. Millikan is speaking of the Atomic Bomb: "Science is impersonal . . . so are its products. . . . The Principle that explodes an atomic bomb is no respecter of persons. Anyone within the area of the shock-wave from that explosion will feel it . . . and suffer . . . and die. But though science and its products are impersonal, scientists are not. We are living, breathing men . . . and we do not like the idea of killing our brothers. I do not make the statement carelessly in reference to "brothers." It is supported by the findings of the men who study such things. I am not an anthropologist . . . but I have had conversations with several on the matter . . . and they seem to agree that there are no proven fundamental differences between the different races, i.e., no inherited differences other than pigmentation and minor conformations. There are no anatomical differences. All men . . . regardless of race or color . . . have the same number of bones and muscles. From a scientific view-

point . . . there is only one race . . . we call it human." We should also remember that there is no difference in the bio-chemical determination of the blood cells in the so-called white and colored races, and no difference as to their intellectual abilities.

So it becomes perfectly obvious, after we examine the problem, that prejudiced attitudes are judgments that we pass on objects or persons *before* we have had any experience which would give us reasonable grounds for feeling or acting as we do. These prejudices are the result of our pre-disposition to lump objects or persons together into classes or categories, irrespective of their individual merits or differences. For example, to show you how far prejudices can infiltrate into our social pattern, this statement by Louella Miles in her book entitled *Some Biographical Suggestions on the Problems of Anti-Semitism* is to the point: If you ask a Christian school-boy who killed Caesar, he will not say the Romans . . . but Brutus, Cassius . . . and the others. Ask him who killed Lincoln . . . and he will not say . . . the Americans. But if you ask him who killed Jesus . . . he will not say the Roman soldiers . . . but the Jews."

The word "Race" is the cheap explanation tyros offer for any collective trait they are too stupid or too lazy to trace to its origin: in the physical environment, the social environment, or the historical environment. Actions and thoughts spring from the unknown quantity of human nature, race has little to do with it, and we must examine all the factors surrounding a thought or an action before we are qualified to pass judgment. Even then we are reminded that judgment is a

ticklish business . . . "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (*Matt.* vii, 1-2)

Actually, anthropologists are unable to agree on a definition of "Race." They admit that the poorest criterion is skin color. At precisely which shade of coloring does a person cease to be white and become "colored"? As G. K. Chesterton remarks: "A truly white person would be a horrible sight." There is no "race," as such. There are just people living on earth . . . good people . . . and bad people . . . depending upon your definition of good and bad . . . but certainly not good or bad because of any ethnic stock.

We are a great Nation of many peoples . . . with certain constitutional rights that are among the most enlightened in the parade of world-governments. Let us put the theories of this government into daily practice. Let us put the teachings of the world's philosophers, the thoughtful laws of the world's Religious Teachers, the findings of the sincere men of science, into *daily operation*. It's up to each one of us: to solve the problem of freedom of will, the greatest of all tests in a Democracy, in a civilization; to live for the benefit of our neighbors, and of all that lives.

"Judge not according to appearances . . . but judge ye righteous judgment." The Brotherhood of Man is not an empty phrase, an open sentence. It is the greatest principle for the motivation of human conduct on the face of the earth today . . . tomorrow . . . and always.

*The rising cost of production has made it imperative to raise the subscription price of "Theosophia" to \$1.50. We delayed this change as long as we could. We earnestly hope that our subscribers will understand the unavoidable nature of this move, forced as we are to keep pace with the economic circumstances prevailing in the country.—Editors.*



# FAREWELL TO MATTER

Another Prophecy Fulfilled  
BORIS DE ZIRKOFF

Fifty years ago, on April 29, 1897, Sir J. J. Thomson announced to the Royal Institution of London his epoch-making conclusions regarding the existence of "particles" some eighteen hundred times smaller than the atom of hydrogen.

The *indivisible* atom of nineteenth-century physics could no longer be maintained. The entire conception of the structure of matter, upheld by materialism, collapsed within a short time following the above-mentioned date. Today, fifty years later, the *ultimate divisibility* of matter is not even thought of, and ultra-modern researchers are busy uncovering new and yet undreamt of constituents in the mysterious realm of sub-atomic worlds.

This state of affairs was prophetically outlined by H. P. Blavatsky in *The Secret Doctrine* and certain of her articles published in contemporaneous magazines. The present scientific pronouncements are therefore a conclusive vindication of her knowledge, and of the still greater knowledge of those Adepts in Occult Science whose mouth-piece she was.

The great Russian chemist, Alex. M. Butleroff (1828-1886), boldly stated in his *Scientific Letters* the illogical nature of the materialistic conception. In answer to the question, what is an atom? he wrote:

"It is, we are answered by Science, the limited division of substance, the indivisible particle of matter. To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of substance, which is equivalent to reducing substance to *nihil*, a nothingness. Owing to a feeling of self-preservation alone, materialism cannot admit infinite divisibility; otherwise it would have to bid farewell forever to its basic principle and thus sign its own death-warrant. . . .

"See now what a curious contradiction this fundamental principle of the materialists is leading them into. . . . The atom is *indivisible*, and at the same time we know it to be *elastic*. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. *Absol-*

*utely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations.* Without any elasticity, the atoms could not manifest their energy, and the substance of the materialists would remain weeded of every force. Therefore, if the Universe is composed of atoms, then those atoms must be *elastic*. It is here that we meet with an insuperable obstacle . . . no elasticity is possible without change with respect to the position of the compound particles of an elastic body. This means that the elastic body is changeful and consists of particles, or, in other words, that elasticity can pertain only to those bodies that are *divisible*. And the atom is *elastic*." (Quoted in *The Secret Doctrine*, t. 519).

H. P. Blavatsky's comment on this remarkable statement stands out as one of the most important passages in her great work. She says:

"This is sufficient to show how absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. The atom is elastic, *ergo*, the atom is divisible, and must consist of particles, or of *sub-atoms*. And these *sub-atoms*? They are either non-elastic, and in such case they represent no dynamic importance, or, they are *elastic* also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum*. But infinite divisibility of atoms resolves matter into simple centres of force, *i.e.*, precludes the possibility of conceiving matter as an *objective substance*." (*Op.cit.*, t. 519).

The entire march of Modern Science, from 1897 on, has been a *progressive vindication of this statement*. Einstein, Jeans, Eddington, Planck, Bragg, and an entire generation of younger scientists, such as Urey, Lawrence, Fermi, Oppenheimer, and a score of others, have singly and collectively confirmed the undeniable fact that, paradoxically enough, the constituents of what is generally known as "matter" have none of the familiar characteristics of "matter," and cannot be conceived of, or described, as such. As a matter of sober fact, the most *immaterial, intangible* and practically inconceivable "units" are precisely the constituents of the everyday matter or

substance with which we deal, or *think we do*.

This is voiced by several outstanding men of science. Raymond F. Yates has written:

"The world and all that is in it . . . the substances against which we bark our shins or wreck our automobiles, is nothing but a condition of energy; energy congealed or crystallized we might say. . . . The electron really should not be thought of as having size in the generally accepted sense of the term. Its characteristics are essentially related to mass and energy. That is what places such a burden upon our faculties when we attempt to draw a mental picture of it. In reality, a description of our modern concept of matter as a whole must or should be divorced from reference to familiar things. It is perhaps just as sensible to look upon both electrons and positive spheres as being mathematical points possessing mass and energy. They are the true constituents of matter, but taken singly they cannot be viewed in the light of matter. (*These Amazing Electrons*, p. 32).

In the concept of Sir James Jeans, one of the most intuitive scientists of this century, matter was "nothing but a sort of congealed radiation travelling at less than its normal speed." He suggested that "radiation may ultimately prove to be merely matter moving with the speed of light, and matter to be radiation moving with a speed less than that of light. . . ." From this he drew the conclusion that "these concepts reduce the whole universe to a world of light, potential or existent. . . ." (*The Mysterious Universe*, pp. 82-84).

The entire drift of atomic research, and its results, as of today, have confirmed the above, and have demonstrated beyond the shadow of a doubt, that the world of so-called matter is a world of concentrated energy, and that both energy and matter are but two aspects of the same underlying *something* at present still beyond the grasp of science.

This drift of scientific research, and the conclusions arrived at by the leading scientists of the day, have placed Science on the very threshold of Occultism. Witness in this connection H. P. Blavatsky's words:

"It is on the doctrine of the illusive

nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is based." (*S.D.*, 1, 520).

R. F. Yates echoes the same thought in quasi-scientific language:

" . . . the world we live in is a phantom, a ghost, and . . . the substance of that ghost is energy. . . . Dimly do we begin to appreciate that things are not what they seem and that matter as it appears to our senses is really somewhat of an illusion. . . . Matter is largely space. The irreducible residue that is left is energy, a ghost in the cosmos! (*Op.cit.*, pp. 9-10, 25).

Place this side by side with H. P. Blavatsky's words:

" . . . Light and heat are the ghost or shadow of matter in motion." (*Op.cit.*, 1, 515). X

and you will have another confirmation of the truth of certain occult conceptions which today are permeating the world of scientific thought.

The question has been asked by thoughtful people: "Do Theosophists claim to be responsible for the change of views in modern scientific circles? Do they arrogate to themselves the honor of having produced that change?" We answer: "No, no such claims have ever been put forward by *sane* Theosophists, whatever may have been advanced by others."

But we do make a claim nevertheless, and it is this: that certain advanced individuals — Adepts or Initiates of Occult Science — *living men* of enormous spiritual achievement and intellectual knowledge, have influenced certain modern men of science in various departments of scientific thought; have broadcast along invisible but potent channels certain Ideas, and that these Ideas have been caught from time to time by the most intuitive and selfless researchers, and often attributed by them to flashes of intuition, hunches, or sudden inspirations. We go so far as to point out that certain disciples of these individuals have been actively working, and are working today, in various seats of scientific learning, and are in touch with the exponents of modern science, for the purpose of pre-

sending when the time is ripe certain illuminating thoughts to the consideration of the most intuitive scientific minds, to be used by them for the furtherance of their research.

One of the top men of Science, Dr. Irving Langmuir, Director of the General Electric Research Laboratories, said in a broadcast on Dec. 26, 1942 (See *Science*, Jan. 1, 1943, pp. 1-7):

" . . . It is absurd to think that reason should be our guide in all cases. Reason is too slow and too difficult. . . . What then must we do? Why not do what the human race always has done—use the abilities we have—use common sense, judgment and experience. We under-rate the importance of intuition.

"In almost every scientific problem which I have succeeded in solving, even after those that have taken days or months of work, the final solution has come to my mind in a fraction of a second by a process which is not consciously one of reasoning. . . . The power of the human mind is far more remarkable than one ordinarily thinks."

Similar statements have been made by Edison, Planck and others. They do not mean, of course, that every brilliant scientific generalization or illuminating thought is necessarily of outside origination, because this would very obviously disregard the fact that every progressive and forward-looking scientist taps from time to time his own inner center of inspiration by means of that little understood process which underlies the manifestation of *intuition*. But there is quite enough evidence to show that some of the most important "discoveries" of Science have been made by several researchers, independently working in different parts of the world, and they have been made at practically the same time. This alone would point at least to the possibility, if not the probability, of the fact that these researchers were tuned in at that particular time to a "beam" of thought, each one in his own especial way, and "caught," maybe with slight modifications, the main theme which was being broadcast from those quarters whose sole and unique purpose is to lift mankind from ignorance to knowledge, and from darkness into light.

It should also be pointed out that no such "tuning in" could be possible unless the individual in question were already a man of considerable intuition himself, *i.e.*, able to tap under favorable conditions a higher level of consciousness within himself. That stratosphere of his own Higher Mind has special affinities with the Minds of those Individuals who are working behind the scenes for the upliftment of mankind.

Considering the remarkable fact that practically every one of the present day scientific generalizations regarding the structure of matter and the nature of the Universe has been foreshadowed on the pages of *The Secret Doctrine* and in other writings of H. P. Blavatsky, we would recommend to the progressive scientist of today a thorough study of these writings. They contain a great many other hints and statements concerning facts of nature not yet discovered, facts which might appear to the casual reader as strange and unbelievable today as the prophetic statements regarding the *sub-atomic worlds* were in 1897.

The Secret Doctrine—as a system of thought—is "the accumulated Wisdom of the Ages . . . it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity." (*S.D.*, I, 272-73).

Buried temporarily in oblivion, this system of thought is gradually emerging again into the light of day. And some of its basic postulates are being brilliantly demonstrated to a skeptical generation by the scientists of the day. In this work of uncovering the hidden facts of Nature, Science and the Ancient Wisdom are the best of allies, especially when motivated by the uplifting and strengthening motive of the highest Ethics, directed towards the goal of the amelioration of the Human Race.

# VIRTUE IN AN AGE OF IRON

JUDITH TYBERG

Is there good in our present Dark Age? Is there opportunity for those who love spiritual and noble intellectual pursuits to advance, to find peace and render service? A natural question in the presence of the tragedies and materialism we see so predominant around us. But good there is and opportunity of a very high kind. It is stress and strain which open men's hearts and break the restricting veils that have encased them in small ruts of thinking and acting. The Iron Age, is a hard and exacting one for the aspiring soul of man. Everything moves so intensely, so violently. If we directed its swift motion to the awakening of inner powers, we would see wonders of the human spirit.

Human life is not only for the body and its sensations and desires. We have interior faculties of mind and heart and spirit. Even these can be used either for self or for humanity. Hence life must test the lasting strength, the expressed divineness of our characters, before we are given free range in the omniscient fields of our higher selves. It was Seneca who said "Virtue dies without opposition." This is the purification process. This dark age, foretold in details in the Sanskrit and Hermetic writings (*Vishnu Purāna*, Bk. 4, chap. xxiv, and Egyptian Hermetic work called *Treatise on Initiations*), is the preparatory age for the great sifting process that must take place for the building of a humanity worthy of the glories it is to receive at certain cyclic periods. If this chastening process is not accomplished there will be no human souls to receive the blessings from on high, for only greatness can recognise greatness and pass it on in a magnanimous way for all men's progress. The surviving records of ancient seership commonly describe the coming of the present Cycle of outward degeneration, but they likewise give a promise of a following spiritual awakening, the ripened fruit

of those daring lovers of high things who carry on regardless of the world.

Those who seize the unusual opportunities of this age will be compensated, and they will advance, and become the forerunners in the Golden Age to come, the age of peace and the sweet innocence of childhood in a new sphere of consciousness on this earth, an age guided by souls who have already passed through similar experiences and choose to share their gains with others.

The essence of the work of compassionate service is the recognition of our Oneness. The great brotherhood of humanity that exists in truth on inner lines works spontaneously in the lives of Buddha-like and Christ-like souls. There is no arbitrary ruling or authority from above, but a natural flowing forth of divine light that lightens darkness because it cannot help it, because it penetrates everywhere and quickens spiritual activity. That divine light belongs to no one alone, it is beaming in all living things, it is our only reliant and permanent guide. True spiritual leaders and all great Scriptures have always directed man to this Sun WITHIN.

I love to think of and study the many manifestations of this God. Every heart touched by it displays another beauty, another glory. No one alone can be the All in its grandeur, each has its own unique way of sharing the splendour. As Lysaght, an Irish poet, expressed so beautifully:

"For the meaning that dwells in all things,  
The story of every heart,  
Is the same,—the infinite story of all  
Whereof each telleth a part:—  
Tidings mightier, graver,  
Than a single voice can utter,  
Too deep and solemn a secret  
To sleep in a single breast,  
But the voice of each makes truer  
The voices of all the rest;  
And each repeats of the story  
The part that it loves the best."

# FREEDOM OF THOUGHT

ANNIE BESANT

(Excerpts from an Address at the Convention of the T.S. in England. *The Theosophist*, Sept., 1911)

There are no heretics in the Theosophical Society. You only have heretics where there are dogmas, and we have no dogmas in the Theosophical Society; and unless that is remembered, our Theosophical ship will always be in danger of running on to a rock or sticking on a sand bank. H. P. B. warned us of that long ago. Now, when she warned us of that, it was not that she did not hold strong opinions herself, nor that she did not express them extremely vigorously at times. She was by no means a colourless personality but she knew, as every Occultist knows, that while you may hold strong opinions for yourself and express them strongly, no Occultist will try to impose those opinions upon another, or make the measure of his own belief the measure of the acceptance of the other. There is *nothing* which we are bound to accept in the Theosophical Society except its three Objects—and sometimes people forget that. We came in on those, and no one has the right to limit the liberty which was offered to us on our admission to the Society. No one has a right to add other objects without the consent of the whole body of the Theosophical Society.

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The moment people see a truth, they accept it: until they do see it, they are hypocrites if they pretend to accept it. That has been the great fault of the Churches in all ages and in all the religions of the past. They wanted to argue about the Truth. They quarrelled and fought about the Truth. They penalised the non-acceptance of the Truth, and forced it down unwilling throats. Truth is a Light, and the moment the Light shines, those with eyes can see it, and those who see it not

must wait the time until their eyes are opened and they see.

No Master demands belief from a disciple. I have heard One say (it has been said to myself when I heard something said that I did not understand): "Oh! never mind; you will understand it presently." And that is the right attitude. If you are sure you are right, be glad of the truth you know, and so hold your truth and live it that others near you may gradually be opened also to see and receive. I have been told: "Oh! then you do not care whether people think rightly or wrongly." Yes, I do; but I want the right thought to come in the right way, by inner recognition and not by outer compulsion. To me right thought is of the utmost importance—"as a man thinks so he is"—and there is nothing sadder than to see a man who should recognize a truth have his eyes bandaged against it by some secondary fact, some hardness or unwillingness of heart. But, because I hold Truth so precious, because I hold Truth so vital, therefore I would only hold it up so that all who can may see its beauty and recognize it as they recognize the sun in heaven. The sun does not quarrel; the sun does not assert itself; it only shines, and it shines the whole time; and if one does not see it, it is either that the eyes are blind or that some clouds for the moment have come between the eye and the sun. So is it with Truth. Truth is ever shining, ever uplifting, but sometimes our eyes are not opened to it, sometimes clouds of prejudice, of self-conceit may act to shut out the light for a time. Never mind, the Truth will go on shining more and more; the clouds will tend to vanish more; the eyes will begin to open.

# "THERE IS A TIME IN THE AFFAIRS OF MEN . . ."

EMILY L. NERESHEIMER

Why does not civilization persistently continue along lines of progression? What is it that dooms it again and again to retrogression and destruction, in spite of marvelous advancement in material knowledge, and the teachings of current religions?

Ancient sages told us that evolutionary progress does not go forward in an unbroken straight line, but advances in cycles. Like the rise and fall of the waves of the ocean, even the largest must fall to rise again. The records of accessible history, and still more remotely, allegories and myths, preserved in the memory of the people, tell of this cyclic progression, as a fact in nature. Also stories of great men and heroes who have led men, and have shown them the way to overcome the handicaps of retrogressive circumstances, both individually and generally, have asserted that, the masses being made up of individuals, true progress can be accomplished uninterruptedly by individual effort. Self-control, aimed at a balance of the faculties of heart and mind, must be achieved before individual and general harmony and peace can be attained.

It is the duality and unbalance of heart and mind that prevents a man from "going over the top," so to say, at the beginning of the retrogressive movement of the cycle, when the end

of further progress sets in for the time being.

An old Chinese philosopher said that when shadows fall with the retrogression of a cycle, the time has come for the wise man to remain silent, for every word spoken leads either to the enmity of opponents, or to misunderstandings. So the wise man remains in seclusion, or follows his customary avocation, wherein he can also successfully hide his real thought-life, until such time as the tide turns, and the right moment for positive action arrives.

William Q. Judge wrote, "In this time of upturning, the wise man waits. He bends himself, like the reed, to the blast, so that it may blow over his head. Rising into the plane where these currents are rushing while you try to travel higher still, you feel these inimical influences. . . . It is an age of iron . . . but the wise man waits for natural changes, knowing that if the eye is fixed where the light shines, he will presently know what to do. This hour is not ripe."

A new type of thinking, aiming at co-operation and universal brotherhood, must set in and guide human life if irreparable disaster is to be averted. Each one of us is an inseparable part of the Great Whole; a link in the long chain of human progress that may not be broken.

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" . . . Above everything else, Fellows of the Theosophical Society must guard their right to freedom of conscience, freedom of thought and freedom of speech; and while the brain-mind always loves things which are 'clear and definite,' as the saying goes, and while we certainly should strive for clarity and definiteness, yet we can achieve these without losing our inestimable right and privilege of searching for truth *for ourselves* in the blessed teachings we have, and finding them *from our own efforts* in study and self-discipline. . . ."

— G. de Purucker, *Messages to Conventions*, p. 164.

## THOUGHTS BY THE WAYSIDE

Passing from lowlands to highlands, then down and up again on the way to desert country, the thought took a natural turn to the rise and fall of civilizations. The Roman Empire with its Rise and Fall came to mind and held firmly, as the road leveled out, unblocking the beauty and grandeur of the horizon far ahead.

How like the Rise and Fall of the Roman Empire, the Grecian Culture and the Egyptian Civilization, was the panoramic landscape just passed over? Ever Rising, Leveling Out, and then Falling. Yet the cultural MOVEMENT behind it all was ever advancing, only the FORM was destroyed. What caused it all? What causes all the Ups and Downs? Races, Empires, Nations, Religions, Churches, Organizations innumerable—even to little businesses just around the corner.

Rome rose and flowered into magnificence. It leveled out when power fell into the hands of the few. The fall came when the few released their power to the Caesar dictators. Can it be that human nature ever repeats itself down through the Ages, and the same quality in the nature of a Caesar again manifests through heads of nations and smaller groups everywhere?

What might be corroding corruption leading to the downfall of nations or any other organized group, comes from lack of enthusiasm, lethargy, dogmatism or misuse of power by individuals.

Then came the thought: But Good never dies and Truth crushed to earth shall rise again. What was *good* in the Roman Empire remains to this day. The old Roman Law is still consulted and used; the Roman road standard furnished the basis for our modern highways and the real culture of that day set a pattern for the Ages. Art, sculpture, architecture and literature remain as the Living Good of the Grecian Civilization. The uncovering of the mysteries of Egypt will enlighten the ages yet unborn.

Verily—Good can never die. How readily one remembers the Good of one who has passed from earth life? Its influence goes on, all else dies with the body. Why mourn about the dissolution of any FORM?

Can it be that all of the accumulated good of the FORMS of the Ages surges forth into MOVEMENTS that lift the tenor of civilizations to ever higher spirals of evolution? Ever UPWARD—each one slightly higher than the last!

Can it be that from a vast MOVEMENT there again flower forth ORGANIZATIONS which crystallize into FORM, as the up-surge levels off, reverting once more to the movement stage, as the down-draft brings out their weak points? Just as shining raindrops to the sea return!

Pursuing this line of thought, memory brings back many concrete cases and it is noted that if the Movement concerned was originally of a weak character, once it reverted back from the organizational FORM, it often continued its death career until it entirely disintegrated. If it was originally founded on TRUTH and had a spiritual quality, it may have had a veritable series of rises and falls, but consistently refused to DIE. However, it exists principally in the passive Movement condition and only at intervals in the Organizational Form.

Re-embodiment is continuous, and what we call the death of an individual, a group or a nation, merely means a new birth in ever higher forms. Then why mourn when individual, organization or nation DIES? The clay overcoat alone is subject to bondage, but Man is FREE. All organizations are merely groupings of clay overcoats.

MORAL: Hold fast to the Good and True. Make it Impersonal and it is a Movement. Make it Personal and it is a Form.

And that's Compensative Theosophy.

*The Wayfarer.*

Hubert S Turner

## INTO THE LIGHT

Another staunch Companion has for a time departed from our midst. We record the closing of the earthly career of Frank Graham Finlayson who passed into light on February 9th, 1947. His was a life full of experience and service; and he lived it with wisdom and high discrimination.

Born in Australia, in 1864, of Scotch parentage, he came to America at the age of three. In 1885, he received his law degree from the Hastings Law School, and soon went to practice in Los Angeles. He was a member of the California Assembly, 1893-94, Assistant U. S. Attorney, So. District, 1895-97, and Superior Court Judge, 1911-19. He was presiding Justice of the District Court of Appeals, 1919-26, and was then appointed to the State Supreme Court. In later years, while in private practice, he was a member of the Board of Governors of the State Bar Association.

A 33rd degree Mason, and an active worker in the Theosophical Society since 1922, Judge Finlayson will be remembered as an unusually intuitive student of the Esoteric Philosophy, a profound scholar of both ancient philosophy and modern science, and as an intrepid and original thinker, whose life was wholly dedicated to the principles of the Theosophical Movement and the service of his fellow-men. Of high integrity, deep-seated convictions, and unflinching kindness, he remains a living example of a true Theosophist.

The Judge and his wife, Grace Finlayson, organized some years ago a Theosophical Lodge (No. 60) in Los Angeles, and were instrumental in bringing Theosophy to the attention of a very large number of new people, among whom were both men and women of prominence in the community, and humble seekers after Truth.

A subject of special interest to Judge Finlayson has always been the Mystery Schools of the Classical World, their influence upon early Christianity, and their gradual re-birth in the thought-currents of the present era. For all we know, he may have had something to do with them in the distant past. He certainly contributed greatly to their renaissance in the present, through his constant contacts with outstanding scientific, religious, and civic leaders of the day. And as to the future, we are looking forward to the time when we meet our Companion of old once again, and join forces in some nobler civilization than ours, in the perennial Cause of Truth.

May he be in the keeping of the Wise Ones on his pilgrimage among the stars!

## THEOSOPHICAL MOVEMENT

(Partial Directory)

**THE THEOSOPHICAL SOCIETY:** Intern'l Hdqtrs., Adyar, Madras, India. C. Jinarajadasa, President. Off. Organ of the Pres.: The Theosophist.

United States Section: James S. Perkins, Gen. Sec'y, "Olcott," Wheaton, Ill. Off. Organ: The American Theosophist.

Canadian Section: Lt.-Col. E. L. Thomson, Gen. Sec'y, 52 Isabella St., Toronto, Ontario. Off. Organ: The Canadian Theosophist (Albert E. S. Smythe, Editor)

Literature: The Theosophical Publishing House, Adyar, Madras, India, and 68 Great Russell St., London W.C. 1, England. — The Theosophical Press, "Olcott," Wheaton, Ill. — Editions Adyar, 4 Square Rapp, Paris vii, France.

**THE THEOSOPHICAL SOCIETY:** Intern'l Hdqtrs., Covina, Calif., U.S.A. Arthur L. Conger, Leader. Off. Organ: The Theosophical Forum.

American-Canadian Section: Maj. Oliver J. Schoonmaker, Pres., 802 Jackson Ave., Washington 12, D.C.

Literature: Theosophical University Press, Covina, Calif. — Theosophical Book Co., 119 Stoughton Rd., Guildford, Surrey, England. — U.M., C.A.J. van Dishoeck c.v., Nwe. 's-Graveland-schweg 36, Bussum, Holland. — Teosofiska Bokförlaget, Tegnersgatan 29, Stockholm, Sweden.

**THE UNITED LODGE OF THEOSOPHISTS:** selected list of centers —

Los Angeles 7, Calif., 245 West 33rd St. Literature: Theosophy Company, publishers of the magazine Theosophy.

Bombay, India, 51 Mahatma Gandhi Rd. Literature: Theosophy Company, Ltd., Publishers of the magazine The Theosophical Movement. — International Book House, Ltd., Bombay 1. — "Aryasanga," Malabar Hill, Bombay 6, Editors of the magazine The Aryan Path.

London, England, 17 Great Cumberland Place.

Paris v, France, 14 Rue de l'Abbé de l'Epée.

Sydney, Australia, Federation House, 166 Philip St.